OWNERSHIP

GOD IS THE OWNER
I AM HIS STEWARD

CLEMENTINA BUTLER

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Prayer 1926 | Personality 1927 | Possessions 1928

HORN OF VICTORY FROM THE LEBANON

See page 89

The third book in the Stewardship Series, issued by The Woman's Foreign Missionary Society of the Methodist Episcopal Church

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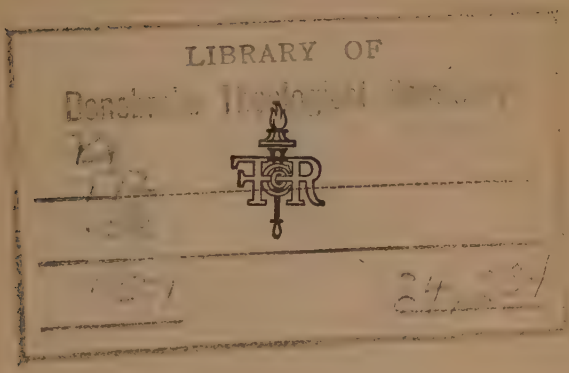
God is the Owner
I am His Steward

By
CLEMENTINA BUTLER
Author of "Pandita Ramabai Sarasvati"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FOREWORD

A FRIEND to whom application was made for some facts for this book wrote in response, "I supposed that Dr. Calkins' book *A Man and His Money* met all requirements on Tithing." There is no doubt that this book exhaustively covers the subject, and presents it in such an effective way that the average man should not need another line on the theme. Dr. Ralph S. Cushman and Dr. Luther J. Lovejoy have also presented the matter so strongly that one could not hope to add anything to the same clientele. However, Dr. Calkins in his introduction says that he is writing for the "average man," and while he has touched a great many lives and convinced thousands of people it is undoubtedly true that there are many "average women" who need a personal message on the subject of their Stewardship of Possessions.

The Woman's Home Missionary Society and the Woman's Foreign Missionary Society have been studying the threefold Stewardship and urging it upon the attention of their membership. Undoubtedly there are many Stewards of Intercession and Stewards of Personality enlisted in these organizations. True also, that there are many Stewards of Possessions. There remain, however, thousands of average women in our Christian

churches who have not yet seen the privilege of Tithing Stewardship as a reasonable service.

A generation or two ago this would not have been so serious since then it was the common habit for the men of the house to hold the family pocket-book, but to-day, when women more and more are recognized as capable of managing affairs, administering their own funds, of having a reasonable share of the family income in recognition of their labor toward the family prosperity; in this day, when a great multitude of business women have generous incomes, it is surely the time to make a distinct appeal to them to acknowledge God's ownership by obedience to His divine command. To the average woman then, this book is particularly addressed. We feel that the love which is in her heart demands that she should have presented to her afresh the word of God on this vital topic, and that the children coming up in our homes should not be deprived of this knowledge and should share in the joy which the obedience to the law of Tithing brings into human lives. *It is a reasonable service.*

To the missionaries in all fields who have so generously taken of their time to send incidents of this practice of Tithing of our national friends and fellow-workers, most grateful acknowledgment is given, with sincere regret that the limitation of space finally placed on this book necessarily precluded using as many of these valuable items as had been planned. But surely enough are presented to prove to any thoughtful person that in

every nation they that fear God and obey His command to set apart the tithe for His service do receive the promised outpouring of blessing.

East and West, we seek together to know His will that we may with joyful hearts fulfill our reasonable service.

C. B.

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I

FIRST THINGS FIRST

In the Beginning God!

AT the very dawn of human history there came to a man of reverent mind and with a capacity for deep thinking, a revelation so great that his statement of this truth, "In the beginning God," has not been surpassed by the greatest philosophers of all ages since. This revelation has fanned into flame the light which lighteth every man that cometh into the world. Was it on the hills of Judea that among the shepherds guarding their flocks and studying the stars as they marched in glory through the midnight skies, some human mind grasped the profound conclusion that there could not be such order, such beauty, such harmony, without a lawgiver? Was it on the desert that a wanderer, becoming conscious of the immensity of space and the littleness of the human being lost in insignificance in comparison as the grains of sand at his feet, became certain of the existence of a greater being than any human atom on the face of this earth? Was it a mariner on the high seas who, fearing the mighty forces of the waters, yet discovered that they obeyed a law, and that sun and moon, the rise and fall of the tide, the winds of

Heaven, the great currents of the deep, were governed by an Infinite Power?

Be that as it may, this thinker had an illumination under the inspiration of the Word, by Whom were all things made, and put it into human speech, so that through all the following ages men might have this foundation truth on which all truth must be built. It is a statement so familiar to us that few question its import or weigh its mighty value. Happy the heart and mind which not only accepts this as something known, as something true, but which takes it as the very foundation of life.

Do we, who study life and its mystery, who seek to look beyond death and its shadow and to live in the glory of the power of Christ's resurrection, do we recognize how much we owe to this thinker of the olden time who gave us this sublime sentence, unsurpassed by any ever spoken by human lips? If you believe he was right this book has a message for you, otherwise it is useless to turn another page.

All religion is built upon reverence for an Infinite Being. The human heart seeks something stronger than itself, some government controlling the destinies of men, some succor in need, something which answers the craving for immortality. As in the cry of the Maya Quiche Indians: "Oh Former, Creator, illumine us, for we know not what we have come so far to do," and in the reverent call of the beloved Quaker poet: "Dear Lord and Father of mankind—speak through the

earthquake, wind and fire" there exists in the literature of every people a recognition of the need of a Supreme Being and the possibility of His very present help in time of trouble.

> Lord of all being, throned afar
> Thy glory flames from sun and star;
> Center and soul of every sphere,
> Yet to each loving heart how near!
> —*Holmes.*

There are a few sad souls who refuse to recognize a Beginner, a Lawgiver. They wander up and down this earth trying with their tiny finite minds to account for the majesty of this Universe of ours without any recognition of God; going so far afield with their theories that they bewilder some of those who attempt to follow their philosophies, and then they die and leave little trace of their thinking or of their theories. Not long ago I met one such in Mexico, wandering along the road leading to the ruins at Mitla of the magnificent buildings erected thousands of years ago, structures so beautiful that they would ornament any boulevard to-day, and yet the very names of those who built lost in the mists of the centuries. He called himself a philosopher, and had come across the Atlantic to illumine the American people with the visions of his unillumined mind. Endeavoring to speak kindly to this man, illiterate in religion in spite of the many degrees conferred upon him by great universities, I did not even ask him if he believed in God, but inquired what name had he for the Primal Source? Drawing himself

up with much haughtiness he replied: "I do not recognize any Primal Source." That man in the twentieth century is a long, long way behind the philosopher, the man of illumination, who wrote, "In the beginning God!" As I looked in pity on this mortal, endeavoring to explain the universe without any lawgiver, without any source of power, I could but remember Margaret Fuller's arrogant assertion: "I accept the universe!" (When this remark was repeated to Carlyle, he said with his Scotch terseness: "She'd better!")

Contrast with this arrogance the sublime outburst of Addison:

> The spacious firmament on high,
> With all the blue ethereal sky,
> And spangled heavens, a shining frame,
> Their great original proclaim.
>
> The unwearied sun, from day to day
> Does his Creator's power display,
> And publishes to every land
> The work of an Almighty hand!

Man impresses us with his power as he erects a sky-scraper, spans a river with a bridge of steel, builds a leviathan to cross the ocean, writes his check for a vast sum, asserts his right to dominion. But let us get up above the earth for a little while in an aeroplane and see how human beings diminish in size and importance, until at last, up a few hundred feet, one sees God's earth, and its outlines, its rivers and its mountains, but man is lost to view. How terrifying it would have been up there in the sky if one could not have felt that the pilot was

obeying the law of the maker of the thing which bore us through the ether; and how fatal it would have been if he did not accept the fact that the designer had a right to say how his creation should be governed and to lay down a law for its proper use.

In the beginning God created the heavens and the earth! This truth is not modified nor even affected by our modern discoveries as to the methods by which He worked. It need not disturb my faith nor yours to know that He worked in a mysterious way His wonders to perform, and that through ages upon ages He went on perfecting this little planet of ours until it should be fit as a habitation for the creatures He wished to place upon it.

To those of us who recognize the moment when God breathed into the human body "a living spirit" and thereby made this framework of bone, this covering of flesh, a temple for the Spirit of God, there is no fear of what the scientists may discover as to the method of God's handiwork. That is the point of difference. This indwelling of the living spirit! The thing which makes every race of men on the face of the earth to long for a Supreme Being to whom they may give their adoration and in whom they may trust in time of need, and so they seek about, if haply they may find Him. Not only in Athens was the altar to the unknown God erected, but the little pile of stones in the heart of Africa, the high trees of the forests with offerings tied upon them, the un-

quenched fire of the Persian Magi, all testify to the seeking after God, the Creator, who made the heavens and the earth. How fully should we recognize our privileges as Christian people, having the heritage of the history of God's dealing with His chosen nation, of the knowledge of His approval upon their obedience to His law, and the swift punishment meted out for disobedience and disloyalty, and not only that, but the revelation in Jesus Christ, who is the truth and who shows us the way to live in perfect liberty under God's law.

The savage may live in the forest with the very simple tribal law, but who shall deny that man in our modern civilization needs many laws, and requires, if the social fabric is to cohere, a high regard for these laws. We are recognizing a need of reform in this direction, that the majesty of the law shall be upheld. The judge may not be so impressive to-day as he was in the olden time when he came into court with his powdered perruque, but we still rise at the touch of the gavel when he enters. It is a good thing for any American to go to the Supreme Court of the United States and sit in silence until the announcement is made that the Chief Justices are about to enter, and then to stand with due respect as these men, chosen to represent the greatness of the law, file into the Court. Our Republic cannot continue unless the spirit of reverence for law remains, not only as a tradition, but also as an actuality; unless it recovers some of its ancient force among us. As good citizens we should study the laws which have

made our country great, the laws which mete out justice to the poor man, the laws which safeguard our homes and our democracy; and inasmuch as they do not represent as fully as they might the spirit of brotherhood, we should seek to have them changed or strengthened to meet the needs of a new day. The ideal of this country was a Commonwealth, freedom of life, liberty, and the pursuit of happiness. Our laws have made our country the desired haven for many peoples, and as citizens we need to watch lest they be modified to the point which would interfere with our Christian ideal of this Commonwealth.

So as citizens of the Kingdom of Heaven we need to safeguard our idea of the majesty of the Judge of Heaven and Earth. It may be that we need to safeguard our temples from profanation, from secular use which would mar the spirit of reverence. As King Solomon stood before the magnificent structure, the most beautiful up to that time that the hand of man had erected, he recognized how far short it came of being a place worthy for the dwelling of the Majesty of God. "The heaven of heavens cannot contain thee, how much less this house which I have built." While we emphasize the love of God shall we not also teach the majesty of the lawgiver, the creator, the owner?

Some people ask why we should study the Old Testament? Of what value is it to us who live in the new dispensation? Let us turn back for a moment to the law of Moses and its foundation

work for modern rules of social guidance. Let us consider the foundation laid of the ancient seers and prophets, and measure God's dealings with one of the little peoples of the world as He prepared them for a great mission. Let us study the attitude of the prophets, who did not say when they went up into the pulpit, which might have been a hilltop, before the multitudes of Israel, "*I think* so and so," but who thundered out with mighty conviction: "Thus saith the Lord!" We need an Amos to-day, to thus call to us in our national and social sins as well as in those of our individual hearts. We need an Isaiah to-day to proclaim to us, in the midst of our doubts and anxieties, as we notice the greed, the adoration of wealth and ease, that: "The idols He shall utterly abolish!" And we need an Isaiah to cry out to us: "Get thee up into the high mountain, lift up thy voice with strength, lift it up, be not afraid, say unto the cities of (America), behold your God!" We would fortify the Church for its work if we should proclaim to the indifferent round about, "Behold the Lord God will come with strong hand and his arm shall rule for him."

We need to go back to Moses to have him say, in this day, when some of the ancient safeguards seem to be slipping: "Ye shall be holy,—Ye shall fear every man his mother and his father and keep my Sabbaths,—Ye shall not curse the deaf nor put a stumbling block before the blind,—Ye shall do no unrighteousness in judgment nor go up and down as a tale bearer among thy people.—Thou

shalt not hate thy brother in thy heart, Thou shalt not avenge." How much of our modern social service of which we are justly proud is founded on these laws of Moses? How much farther have we gone with our ideas of human brotherhood than the ancient word: "Thou shalt love thy neighbor as thyself"?

Let us gratefully recognize the old dispensation as something for the upbuilding of our Christian stature, comparing its fulfillment in the words of Christ and its fulfillment in our new day.

It is surely better for us to accept as the beginner, God, the lawgiver, if we are to do any thinking that will satisfy not only our mortal minds but that something immortal that is within us, the light which lighteth every man, the thing which craves something more than food and raiment and earthly happiness, the hunger which is not satisfied with anything less than the heavenly manna, the thirst which no fount of philosophy will satisfy, but which must have the living water springing up unto everlasting life.

Accepting then this profound Word with which to begin our study of the law, which God our Creator, our Father, hath set for our conduct of life, shall we not recognize the obligation of learning what is His law; of estimating our ability to fulfill its demands.

"Be ye therefore perfect," is the command of the Master. Although as we recognize the law of the Divine possession, we may be inclined to say, this is the Old Testament, not the new dispensa-

tion. But did not the Christ say: "I came not to destroy but to fulfill"?

"If ye believe not Moses."

"It is written in the Prophets."

"Search the Scriptures."

"Lord, have mercy, have mercy upon us, and incline our hearts to keep Thy law."

Dr. Calkins in *A Man and His Money* paints a vivid picture of a Christian home near the Jumna River in India. It is so beautiful we must bring it before our minds again.

"A picture rises often in my memory of a Christian home in the district of Jaloun, south of the Jumna River. It is early morning, and the wife of Chiranji Lal is planning the day's food for her household. Ranged in front of her are several large pots of red baked clay—the family storehouse. They contain rice and wheat and millet. Hanging from the smoke-covered rafters are bunches of dried herbs and spices. In a smaller covered vessel on the shelf is the precious ghee, the 'butter-fat' of the Orient. In a basket near the door is a small supply of fresh vegetables. Before measuring out her stores for the day she brings from the hearth a winnowing shovel made of reeds, and, from the inner closet of the house, another baked-clay pot, half full of millet. It is the Barakat ka Bartan, the Vessel of Blessing.

"Millet cakes and vegetables are to be the food for the day. As the little Hindustani woman measures out the grain by handfuls one marvels at the deft skill of her slender fingers. There is patience in her dark eyes, and faith in the lilting Christian song which she is singing. But she stops her song,

for she must count, and counting is particular business. She stoops over the store of millet, the winnowing shovel is in her hand and the Vessel of Blessing is at her feet. A handful at a time she measures the millet into the shovel, counting with care, 'Ek, do, tin, char, panch, chha, sat, ath, nau,'—and then she pauses. She stoops a little nearer, that no precious grain shall fall upon the ground, and counts again—'Das.' It is the tenth handful. It does not reach the winnowing shovel at all but is poured into the Vessel of Blessing. The winnowing shovel is carried to the grinding mill in the corner, where the millet is presently reduced to meal ready for kneading. The Vessel of Blessing is returned to the inner closet ready for Offering Day, when the missionary will visit the village.

"The family store of grain, carefully husbanded, is supplied by God, the Owner of all; the Vessel of Blessing contains the tenth, the acknowledgment of His ownership rendered by this Christian household; the winnowing shovel contains the family portion for that day. This, the family portion, is the second obligation of stewardship; it is the Obligation of Life."

II

OBEDIENCE TO LAW

My Yoke is Easy and My Burden is Light

RECOGNIZING God as the Beginner, the Lawgiver, under whose hand the mighty systems of our universe revolve in perfect harmony, under whose word all created things came into being, under whose jurisdiction we consciously are at this present moment, it is a wise thing to study what are the laws which He reasonably expects us to obey. Ignorance of the law is not an excuse in human courts, and though our Heavenly Father is represented to us through the revelation of Jesus Christ, as our loving Father, merciful and gracious, He is yet, as Moses saw Him, a God of justice, One who demands obedience. We recognize fully in our civilization the need of law. Society could not exist to-day but for the law and these are times which demand from thoughtful people a recognition of its majesty. We sing our prayer for our beloved country:

> "And crown thy good with brotherhood; . . .
> Thy liberty in law."

The man who breaks the law is the one who is afraid of it. The policeman on the corner has no

terrors for the man who is within his rights under the law, but one must study the law that we may know what it demands. The automobiles rush through our streets, the safety of the occupants as well as of the citizens of the town depending on the knowledge of the law and the willingness to keep it of the person who speeds through traffic. Any one not willing to study the law is not to be trusted at the wheel of a high powered engine.

Our spiritual life being so much higher than our physical life should have time devoted to consideration of the laws under which it must exist. Yet how many will talk for hours concerning the laws of their country, the laws of their state, the laws of their town, the laws which control modern business, the laws which insure health (how many will delight to tell you their diet list!) and yet be quite dumb if you speak of laws covering the spiritual life. Some religions and some churches make a full catalogue of laws and say: "Thou shalt do this and thou shalt not do that." Some of those laws are founded on the law of God, but others are not. The law of Moses, illumined far beyond the knowledge of his age, forms the foundation of modern jurisprudence. How many of our laws would crumble if we should take out the foundation of the Ten Commandments? So, as we study the law of God as revealed to different generations of men we will still find people who say that the law of the New Testament abrogates the law of Moses. Not so! Christ's law, while far surpassing the law of Moses, does

not contradict it. If the law of Moses commanded one-tenth to be set aside as God's part, does not the Lord say immediately after His command to let our light so shine before men that they may see our good works and glorify our Father which is in heaven: "Think not that I am come to destroy the law, or the Prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

What is worship? Some would say that going to God's house on the Sabbath is worship. Nay, going to God's house is a help to our worship. It is the place where worship is made richer because of the communion of saints, our united petitions, our opportunity for receiving instruction—but what is our personal worship?

The Psalmist calls upon us to kneel before the Lord our Maker, and it is undoubtedly true that the attitude of devotion is helpful toward the placing of our minds as they exercise one act of worship. It is to be deplored that churches are minimizing the helpfulness of the outward form. It is a distinct loss to individuals when they neglect this preparation for coming into the very presence of God, as one does if prayer is to be a real communion. Some ignore this attitude and call it inconsequential, yet they would gladly bow their knee if by so doing they could obtain audience with one of the great monarchs of earth! What we are likely to lose in our modern American life

is reverence, the foundation of all true religion. Our country is suffering from lack of reverence for the law of the land. We are suffering bitterly for the lack of reverence for the home and the marriage relation. Without dignity and reverence for law what is our life more than that of the beast of the field? If we allow our social structure to be destroyed by lack of reverence for law, how far have we advanced over the creatures who have not had breathed into them the breath of Life?

Reverence is truly the heart of all worship and to make our churches beautiful and worshipful is a help to this spirit. Some come into the spirit of worship by going into the sanctuary and sitting in quietness until they experience the consciousness of the peace of God in His holy house. Some find this quiet in the depths of the great forest and some in the lovely garden places; some on the hilltops and some on the majesty of the great waters. But wherever found it must be found individually. The heart must detach itself from its surroundings. The eyes must seek the spiritual vision without being distracted by earthly scenes. A heart must forget the human companionship as in its high moment it enters into communion with God.

So much for the part of our worship which we call prayer. Another part of it must be away from the house of God, out of the quiet places, away from the inspiring environment and down in the sordid conditions possible in every-day human

contact. In the crowded street, in the market-place, in the home, there is a form of worship which we must render and which is consciously noted by others even more than our attitude of prayer. The consecration of our personality, to live as much as in us lies in such a heavenly atmosphere after this communion with God that we shall be able to be calm in the midst of turmoil, patient in the midst of trials, persistent in the case of difficulty, and just in the face of oppression is as much a part of worship as is kneeling at the home altar or in the great congregation. When Christians keep their tempers for the sake of the loyalty which they profess, when they remain peaceful in the midst of complicated circumstances is there not a gift of personality? If we make the effort at self-control for the sake of the Lord Jesus Christ are we not contributing our worship in our personality, and a very vital contribution is this, for it is seen of men and the character of the Master is judged by the personality of His stewards who profess to obey His command: "Ye are my friends if you do those things whatsoever I have commanded you."

The little things count so much. A friend in Kansas used to say that hooks and eyes were a means of grace because they gave so many chances for her to exercise the effort to keep her temper! We may not use quite so many hooks and eyes now but there are still manifold little irritants which we can transform into blessings if we will think of them as opportunities for exercising the

Stewardship of Personality, if we will make them occasions of worship instead of yielding to them as temptations. "Worship the Lord in the beauty of holiness."

True worship either as manifested through prayer or through service cannot be properly rendered without obedience. What sort of love would a child manifest who would say: "I love you, Mother dear," and then directly disobey her commands? How can we worship and say to the Master: "I need thee every hour" and yet refuse to take Him into the every-day happenings, decline to study His word for His commands as to the details of our living? Robbing Him of His tenth? His commands are not grievous! It is a *reasonable service* which we are called upon to render.

One of the most difficult problems which the majority of us have, is the right expenditure of our money. Few among us are beyond the anxiety of making ends meet, though the ends in view may differ widely. For some it is the problem of enough food and clothes and a shelter. To others it expands to the upkeep of a beautiful home, the proper education of the children, and to others how to do great things in philanthropy and in civic affairs, and last, and these need to be pitied the most, those whose anxiety about money comes to the question of how to conserve the treasures which they have piled up! There is need for thought all along the line and to most of us who have the pressing need of stretching our incomes to meet the ends that we have set up, comes a vital

question in this day when we talk of good business methods. What is the best way for us to budget our income? The book shops are full of volumes which tell just how to do it and into what columns to put our entries of this and that. Search through them as you will, is there any better system than that which God gives as His command?

Our children have many tables to remember. So many pints to a gallon, so many grams to an ounce, so many inches to the yard, so many feet to the mile, so many shillings to the pound, so many centesimi to the lira, so many coins of this and that until one's brain is weary with the effort to make the five exchanges necessary for travel in China, or to come nearer home, to translate from the value of the franc and the peseta, the mark, and the shilling, and all the other coins which afflict the tourist on his European trip. *The world is very slowly coming to the decimal system.* We have enjoyed it so long in the United States of America that we can hardly realize the added efficiency and world friendliness that it will mean when the commerce of the world comes to this simple method of division of measurement. And yet what is the decimal system—a modern invention? Oh, no; it goes back to Genesis, and even before! The Tithe is a reasonable service even from a business standpoint. So many tenths can be allowed for rent; so many for food; so many for clothing; so many for recreation; health; doctor's bills; etc. But to be perfect God's tenth

should be taken out first, and then the tenth to be put by for the savings. Is there any more normal division?

In Eden God appointed Adam not for ownership of the garden but as His steward to dress the garden and keep it. God reserved His proprietorship by the very fact that He forbid that one thing should be touched. "Of one tree thou shalt not eat!" To Moses was given the responsibility of leading Israel out as God's steward or representative. As long as he obeyed he was blessed in his mission but when in hasty temper he forgot and usurped to himself the right to chasten Israel he was rebuked and that in no mild terms. Having acknowledged God as commander for Israel it was not for him to take matters so thoroughly into his own hands.

Why should we feel that we have command over everything entrusted to us? Stewards, yes, but not to use for pleasure and comfort and profit alone, the things which God places in our hands. The Tithe is to be used only for His work in the world. This does not mean that God does not give us richly to enjoy. The Holy Book is full of promises of pleasure, of joy, of rejoicing, but there is a point when we should remember the command which controls even this rejoicing.

It is not poverty that the Book teaches us, not blessing of renunciation for the sake of renunciation. That is a human doctrine. Against the evil of covetousness, man-made faiths have struggled. Renunciation of home and friends as well as riches

as a means of coming into communion with God is very apparent in Hinduism, and in Buddhism. One sees the Hindu ascetic sitting under the blazing sun unshaded from its burning rays, the skin unprotected save by a loin cloth, with nothing before him but a beggar's bowl. Again one sees him with arm upraised until it has grown into an unmovable deformity. The vow of poverty as a means of reaching God was vivid enough in practice during the middle ages and religious history is full of cases of men who have renounced all to follow Him.

One of the greatest steps one can take in religious life is to recognize God as the sovereign proprietor of all things and oneself as His steward. Such recognition is not only an intelligent act but more truly an attitude which controls action. Such an attitude of mind leads also on to sacrifice of ourselves, our time, our strength, as well as our money.

"Money," Mr. J. D. C. Blackmore, of Algiers, says, "is a part of myself collected and reserved. The laborer who works transforms the strength of his muscles into money. What are we to do with this essence of ourselves, our money? We should be methodical about the Lord's part, the portion to be set aside for our neighbor's service. To speak thus of holy things may not please everybody. Some say that it is distasteful for them to *fix* the portion they owe to the Lord. They say they like to give freely without constraint. One can but answer that they would not act in such unbusinesslike a manner with any one other than the Lord, the owner of all they possess.

"Some one else might say, But if we put what we give to God on the footing of a debt it would take away the pleasure of giving. On the contrary, short accounts make good friends. All who have adopted this principle find that they considerably increase their joy in the fellowship with God. One feels proud to have an account open with God. The latter method only fortifies our religion. Some object further that as Christians we are placing too much importance on money, that it would be better to speak more of spiritual things, of heaven, etc. They say that you must first get a man set right with God and then the money question will right itself. The contrary is also true and it is quite as correct to say —get a man right about his money and he will be sure to get right with God. For where your treasure is there will your heart be also.

"Jesus Christ paid attention to the material side of life. In sixteen of His thirty-eight parables He speaks of money. When the rich young man came to ask Him how to win heaven, Jesus, learning that he had already fulfilled his religious duties (including, doubtless, the giving of the tithe) yet said to him, 'One thing thou lackest. Sell that which thou hast and give to the poor.' Pious as he was he lacked being converted in money matters. More often than not the pocket is the most difficult part of ourselves to get converted. Let us not fail to present Christian truths in the above light.

"For a whole category of folks, unconverted and others, this line of approach will be the best, especially with business people. They find it reasonable to be practical in the things of God. A man of the world, holding an important office, and handling millions of money under the American government during the war, said one day, when we were speaking of religion: 'For the moment I am not much interested in what you say of God, of the Church and all

that, but what does get me is the thought that whilst I have abundantly all I need there are others who lack even that which is necessary, and these are my brethren. That is why I like this idea of putting this definite portion aside for others."

Bishop Hughes preached a sermon on Stewardship and stated that man was only a possessor, not the owner. One of his older parishioners came to him at the close and challenged the statement. He said: "Will you come out to-morrow and see my estate and talk this thing out?" The Bishop did so, and as they walked together over the beautiful grounds the parishioner asked: "May I not say that this is my own?" With a genial smile and a touch on his shoulder the Bishop replied: "Let us not talk about that now. Let us make a date to talk that matter over twenty-five years from this morning." The parishioner caught the Bishop's meaning and was silenced.

There is no greater national leader in spiritual things than Sadhu Sundar Singh of India. His sacrifice of worldly ambition in order that he may teach Christ in simplicity and without being hampered with earthly ambition or ease, matches in the minds of the people of India the renunciation of Buddha, though the Sadhu does not renounce the good things of this world for the sake of laying up merit, but for the sake of serving his Master, Christ, in the mode which he believes to be most effective to reach his fellow Indians, and none can deny the tremendous spiritual power which he carries as he walks barefoot through the villages

and cities of India. When he speaks every sincere Christian must listen as to the voice of the prophet. Read his latest word:

"The religion of Christ is a dynamic and active force, not merely static. Therefore churches all over the world that show no energy flowing out to enrich the world and its peoples in the work of Evangelization become dead. Churches must possess inner and eternal life and peace in Christ and must at the same time exert themselves to pass on this life and peace to the restless people around them. All praise is due to the churches that carry on this work of Evangelization, and are thus kept alive. Surely none prefer death to this blessed and healthy activity. This work is a matter of supreme duty and service that is enjoined by Christ on all Christians."

Miss McKnight sends this recent report of the Sadhu's service: "He had been presiding in the great tent where the villagers were gathered for their Summer school. He stood in the midst, tall and straight in his saffron robe (the garb of the priesthood of India). His searching speech, his high ideals made deep impression, but it was the contagious spiritual power of the man that convinced the leaders that nothing but a time of prayer could follow his message. Down on the ground the people knelt, forgetting all else in their heart hunger. Suddenly a woman's voice broke out in prayer. It was one of our humble Bible women. She was at the very heart of things, speaking face to face with God.

"As she prayed light shone in and her cry will never be forgotten—'Oh God, can it be that you have not given the blessing because we have not brought your tithe into the storehouse?' Then and there the battle was won and she received the blessing as soon as she had purposed in her heart to fulfill the conditions."

May it be that because we have lagged in the bringing of the tithes that our evangelistic fervor is also dulled? Why are the Mission Boards of the churches cutting down their work to the great detriment of the spread of the Kingdom? Well may we study this vital question raised by the Sadhu.

Stanley Jones quotes what General Booth said when he was dying and they asked him: "What is the secret of your life?" And he answered: "If there is a secret, it is that Jesus Christ has had everything there is of me." Moody said he would give God a chance to do what He could through a fully consecrated life. We recognize what God did through these devoted men. We desire for ourselves in as far as possible perfect consecration. How then can we refuse to open our eyes to His command to return to Him the tenth of what He intrusts to us as His stewards?

Among the words which come to us from India as marking the supreme religious life of the Hindus is *Bhakti*. We hear it on the lips of men who come here to endeavor to exalt Brahmanism. It may have a lesson for us through its three meanings. It may be interpreted as including faith, as

we would say belief in; love, as our expression for the attraction which draws our hearts to the great source of love, but it also has the significance of devotion. Can we imagine any other faith meriting the full significance of this word of power more than the Christian? We have faith because we believe in God as creator; we have love because we have had the revelation of His supreme love manifested in the person of His only begotten Son. Can we stop short of the third and worship Him without the devotion which would imply strict obedience to His commands? Therefore, when we recognize God as owner of all things it should be our blessed ambition to serve Him with a true heart perfectly, to obey Him implicitly.

And ye shall find rest unto your souls!

At the General Executive Committee of the Woman's Foreign Missionary Society last fall John R. Mott addressed the Secretaries and delegates as follows:

"Your Society is my Society because at my mother's knee through the Friend I caught my first missionary enthusiasm. It is nothing short of an honor to speak to you who are of proven responsiveness to the highest things of our generation. During a lifetime of world-wide travel it has been my pleasure to visit in the far East and the near East, in Africa, from Mexico to Argentina, the mission stations of the Society. Everywhere you are proving that Christ not only *was* but *is*.

"You represent the real radiance of the Christian

religion. If I had no other evidence on which to base my belief in the religion of Christ than the representatives of the Woman's Foreign Missionary Society, that would be satisfying. You are so organized into the very life of Christ. You have learned the guiding principle, 'I came not to be ministered unto, but to minister.'"

May God help every one who touches the life of children to recognize the value of placing the highest of Christian ideals and practice before our youth. The leadership of the Church of the future is being trained. We may not feel worthy of the above commendation, but one greater than man hath said, "She hath done what she could."

III

THE LAW OF THE TITHE

"Give Me Understanding, that I May Know"

THE collection of the tithe for the service of the gods is recognized in the ancient Egyptian hieroglyphics. It comes through the Old Testament not as a command but as an accepted custom, and moreover it is the portion to be *taken out first.* It was the law that the increase of field year by year, of the seed of the field should be tithed. See Leviticus 27: 30: "And all the tithe of the land, whether of the seed of the land or the fruit of the tree is the Lord's. It is holy unto the Lord." "Wherein have we robbed thee," said Israel. "In tithes and in offerings," "For this tithe shall be holy unto the Lord."

In Babylon, the Esra was a tithe of the produce of the land paid to the temples. It is said that among the Greeks for a thousand years before Christ, tithes were called for the temples and it is recorded that five hundred years before Christ, Simon, the great Athenian general, after defeating the Persians took out of the spoils of battle and dedicated them to his god. In J. W. Duncan's *Our Christian Stewardship,* he quotes the Professor of Assyriology of Oxford University as saying

that the Esra, the tithe, was in ancient Babylonia paid *from the firstling* of the land to the temple. Also Pliny states that the Arabians and the Ethiopians recognized the tithes for their gods. Herodotus states that the Phœnicians, after their victory over the Thessalians, brought the booty and separated a tenth for the gods. The tenth of Xenophon's loot after a great victory was given to the shrine of Apollo and Diana. A century later Demosthenes speaks of the sacrilege of retaining the tenth from the gods.

The divine institution of the tithe exhibits a singular instance of correspondence between the law of Zoroaster and that of Moses.—*Gibbons.*

Inquiring into the reason for which the number ten has been so frequently preferred in cases of tribute, both secular and sacred, voluntary and compulsory, we remark that the process of paying tithes obtained among the different nations from the remotest antiquity.—*McClintock & Strong, Encyc.*

"As we see it then, the law of the tithe, like the Sabbath, is practically coëxistent with the human race. These principles were so instilled in the mind of man that when the race became scattered over the face of the earth, speaking different languages, worshipping different gods, that they all practically consecrated one day in seven, one-tenth of the fruit of their toil to their gods."

These ancient peoples without a Holy Book in some way obtained the thought that they should make recognition, that they should show gratitude for the gift of life. The Lord had respect unto Abel who brought of the firstlings of his flock.

Melchizedek, King of Salem, a high priest blessed Abraham in the name of the most High God *owner* of heaven and earth, and tithes of all the goods, the spoils of wars were given in respect of a generally understood law. Again, as Jacob awakened from his vision in which God proclaimed Himself not only as the Lord God of Abraham and the God of Isaac, but as one who had the authority to say, that in the seed of Jacob all the families of the earth should be blessed, it was perfectly natural for Jacob after this marvelous experience to erect an altar and to pour upon it the libation of oil significant in the worship of that day, and to call it Bethel, the House of God, and to make his pledge fulfilling the law which he doubtless fully understood. "Of all that thou shalt give me I will surely give *the tenth* unto thee." Let us turn again to the law of Israel. In Deuteronomy 14 we read: "Ye are the children of the Lord thy God—Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year." Earlier than that in Leviticus we read: "And all the tithe of the land and all the seed of the land, of the fruit of the tree *is* the Lord's. *It is holy unto the Lord.*" One does not need to look for a statement of a more definite law on the subject, so surely was it an understanding which dominated the lives of the people.

We recognize also the blessings resulting from the obedience to the law. When King Hezekiah began his reign he attempted to do that which was right in the sight of the Lord. Let us picture the

impression made upon the assembly when Hezekiah prayed in the great congregation for those who had not fulfilled the details of the law, making his petition in these words: "The good Lord pardon every one." And he commanded that the burnt offerings and the peace offerings should be brought and that the people should give thanks and praise in the gates of the tents of the Lord. And as soon as the commandment went abroad the children of Israel brought in in abundance the first fruits of wine, corn, oil, and honey, and of all the increase of the field and *the tithe* of all things brought they in abundantly—also brought in *the tithe* of oxen and sheep and the tithe of holy things which were consecrated unto the Lord their God. And the chronicle ends: "Thus did Hezekiah, and wrought that which was good and right and truth before the Lord his God." Evidently he did it in the right spirit too, which is the only spirit in which the tithe can be given acceptably, for the record says: "And in every work that he began in the service of the House of God and in the law and in the commandments, to seek his God he did it with all his heart, and prospered." It is the universal testimony of the Scripture that obedience does bring blessing: "Honor the Lord with thy substance and with the first fruits of all thy increase so shall thy barns be filled with plenty and thy presses shall burst out with new wine." The wise king pleaded with his people to know wisdom and instruction, to perceive the words of understanding.

The Christian doctrine of Stewardship cannot be understood nor practiced without recognition of the Divine Person. Our acknowledgment of Him as our Creator, our Father, our Lord, the *owner* of all created things, must imply certain obligations.

We begin our study of Stewardship with the tithe, but that is very far from the full Stewardship of possessions. We can imagine some one paying the tithe as a child sometimes obeys a father, unwillingly, merely complying with the law because of enforced obedience. It could hardly be an acceptable thing unto the Lord even though it might be one-tenth of our possessions. The spirit enters into the payment of the tithe and if the spirit is a just one of gratitude, of consecration, of loyalty we will not stop at the tenth. We will merely put that aside as not ours, but something which we are instructed to use in a different way. We will give then as a gift our Thank Offerings, our Love Offerings. We will give beyond the obligation of the law, because we too have gone beyond the law into liberty, into the place where we recognize the fact that we are honored in being co-workers with God. One recalls the poor woman who rode eighteen miles over the prairie once a year, to bring her offering for missions. When asked why she put herself to so much trouble, she said, with illumined face: "Because I feel when I bring my offering that I am part of the forces which God is using for the over-turn of the world." To come into such an attitude as that is more than

an inspiration, more than a privilege, *it is a partnership*. It makes us want to help, makes us desire to serve, so we come with our Thank Offerings, our Love Gifts.

The individuals beginning Stewardship find therein (1) a safeguard against selfishness, (2) that a spiritual life is certainly intensified, (3) that their conscience being called upon to make great decisions is thereby considerably developed, and lastly that by this system they have at their disposal a fund whereby they can respond to calls for help.

The Layman Company of Chicago sends out most valuable pamphlets which might well be used in our study. From one of these *A Short Cut to the Gold Fields* by Rev. Luther E. Lovejoy, we quote by permission:

"Two questions are forever rising up to puzzle Christian men and women. (1) How can the Church be supported? (2) How much should I pay to God? Until both questions are honestly answered, there is neither security for the Church nor peace for the Christian.

"A method of Church Finance which has been tested in many churches, with unfailing success wherever given a fair trial, I call it a 'short cut' to church prosperity, for it would, if made universal, revolutionize our temporal conditions.

"Short cuts are difficult, and call for sacrifice. This is no exception. But it is authoritative and ancient. It is '*The King's Highway.*' The wisest man of old approved it; 'Honor the Lord with the first fruits of thine increase.' The last prophet of the Mosaic dispensation thundered its enforcement—

'Bring ye the whole tithe into the storehouse.' Here is the key to the problem. For the temporal side of our worship God asks that we lay aside one-tenth of our income for His service.

"I shall be met at once with this question: 'Is not the law of the tenth a Jewish law, no longer binding upon God's people?' But am I not as good as a Jew? Should my loyalty to God's Kingdom be less than his? But the principle of the tithe is not a Jewish law alone. It is an ancient and wide-spread religious principle. Four hundred years before Moses, Abraham paid tithes. When Moses came he incorporated this principle into Jewish law, and evermore it was the duty of the chosen people to render the tenth unto God.

"But did not Paul say, 'Let every man give as God hath prospered him'? Yes, over and above his regular contributions—a special offering for the impoverished saints at Jerusalem. But did he not say, 'We are no longer under law, but under grace'? To be sure, but is not grace a queer pretext for robbing God? But did he not say, 'Not grudgingly, nor of necessity, for God loveth a cheerful giver'? No doubt, but some can give a tenth cheerfully while others almost suffer nervous prostration. Giving cheerfully or grudgingly depends not on amount but on disposition.

"If the pious old Jew, grubbing away on his rocky hillside, with spade in one hand and sword in the other, could dig out one dollar for God for every nine he kept, what does love demand of me in this fertile, peaceful, blessed, enlightened Christian land? If faithful Abraham, who had only the first seven pages of my Bible for his Gospel, if David, and Daniel, and Isaiah, looking forward by faith alone to a Christ who should come after, felt bound to pay God their tenth; what of me, who have heard the story of Bethlehem, who have drunk of the water

of life, who have met and loved the Good Shepherd, who have seen by faith Jesus lifted up upon the cross, who have heard the voice of the Spirit saying: 'Son, thy sins are forgiven thee'?"

Another Steward writes:

"The tither knows the difference between giving and paying. The tenth is the part that you put aside for religious uses. It is like rent or interest. The rate is fixed. You do not say you 'give' the landlord his rent, you 'pay' it. Uncle Sam does not 'give' you the interest on your Liberty Bonds. He 'pays' it.

"God has a lot of faith in you. You are His child. You believe in His plan to save all, beginning with yourself, and He is willing that you should take this money of His and spend it for Him to help carry on this plan of His. Always remember that the money is His, not yours, and that is where the idea of Stewardship comes in; the relation of one who is trusted to use another person's property for that person's purpose."—*Brummitt.*

It is said that the per capita income in the United States averages five hundred dollars per year. On that basis the per capita tithe should be fifty dollars. This put into force in the Methodist Episcopal Church would render for God's service two hundred million dollars a year. Whereas we are giving about ninety millions. Is this reasonable service?

In *A Man and His Money* Dr. Calkins says:

"God is the giver and the absolute owner of all things. The right of possession is not a primary hu-

man right. A man may say that he owns property (meaning, of course, that he holds or possesses property) but even so, he recognizes that he holds this possession subject to the will of some high authority. For instance, he knows he must pay taxes. If he does not his property will be sold over his head to satisfy the demands of his government.

"When a Christian becomes a Steward he will be a better worker in the world of business and a wiser citizen in the Kingdom of Heaven.

"We have been accustomed to say that God owns everything and then gathered all that we could get our hands on and used it as we pleased. We have had the great commission for 1900 years and yet not one-half the people of the world have heard of it."

Shall we take out our tithes as first fruits, or do like this: In Kabylia, North Africa, where the natives are Moslems and therefore under the *obligation* of paying a tithe, they tell the story of a man who came to the village public place with his harvest so as to measure out the tithe. He filled the measure nine times for himself and then turned again to fill it, this time for God, but there was nothing left! The faithful Moslem then turned to the Sheikh and said: "You see it is just God's tenth that is missing." The bystanders were most amused as to what seemed to them the naïve simplicity of the giver. Is it always naïve simplicity which prompts us to secure everything for ourselves before we think of the owner?

The idea of might giving power to acquire ownership over men and their possessions is responsible for most of the great wars which have

tortured humanity. The divine right of kings has been rather overthrown during the last century. Think of the misery it inflicted. Why did we rebel against Great Britain? We recall William Penn's letter to Henry Sydney written when he was on his way across the Atlantic to found the great state of Pennsylvania. "'Tis a pretty thing to see how freely the great monarchs of the world play at ninepins with their ministers, destroy their creatures, that they may create again." So much for the power of kings in the day that is forever gone. Let us study for a moment the power assumed by a religious potentate. Why is the Great America to the south of our country practically all Spanish speaking save for the great eastern territory which we call Brazil? For a definite reason. In 1494 Pope Alexander the sixth claimed he had the power to settle even the ownership of a great New America and the old record reads: "He divided the undiscovered regions of the earth by an imaginary line of longitude running through the Atlantic Ocean from pole to pole three hundred and seventy miles west of the Azores." He gave the Portuguese unlimited sway over all the countries they might discover to the east of that line and pledged to Ferdinand and Isabella of Spain the right to every isle, continent, and sea where they should plant their flag on the western hemisphere. The authority was to be unlimited, the property and services of the conquered nation were to be their peculiar inheritance. This grant was confirmed by Pope Julius the second.

For three hundred years these countries exploited the inhabitants of these fair lands, the treasures of the mine and the forest going to the kings of Spain and Portugal in great galleons for the enrichment of those kingdoms, while accomplishing the impoverishment of the native peoples of the conquered lands. "Conquistadores"—Conquerors! The name itself was glorious, in the Iberian Peninsula. For three hundred years this lasted and then—it took Mexico eleven years of struggle to free herself from Spain's domination. All the other countries of South America followed her example. We can see the injustice of this theory of conquest to-day when a new era seems to be dawning which gives a sense of responsibility of the stronger for the weaker nations. However, may we ask ourselves if, in the sight of the Father, selfishness and greed are not as unrighteous in the individual as in the nation? If the Christian drives a hard bargain is not the name of Christ dishonored as it is when a so-called Christian nation fails to be just in its diplomacy? With the old Pagan idea of might, of power, of ownership, still existing among us, no wonder that the ideals of Christ have not made greater headway in the world. Reform from such an evil conception must begin in the hearts and lives of His followers in order that society may be at last permeated with a consciousness of responsibility to God, the Owner. It was the revelation of Jesus Christ that opened the eyes of Saint John so that he could write: "Unto him that loved us and washed us

from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father, to him be glory and dominion." We call our beloved land God's country! Would that it were! A recognition of God's ownership and of our responsibility as His stewards for the power He has placed in our hands, having dominion over a certain part of His heritage, such recognition will help to make it God's Country in very truth.

To the Christian steward who administers wisely the good things which God, the Owner, has provided, there comes a sense of partnership, a blessed partnership with the Divine. In no age of the world has so much money been given for benevolences. In no day before this happy one has the Church so awakened to the fact that wealth as a gift of God is one of His means of redeeming humanity. Some are given Stewardship over a little only; yet he that is faithful in the least is just as much blessed of God as those who are capable of the large responsibility which God sometimes grants. He that is faithful in the question of large means serves not only through them but through his example to others. Wealth is a tremendous responsibility, but not an evil, it is a great opportunity. The only question is do we claim it as ours? Or do we acknowledge it as God's, loaned to us that we may administer in His fear, and for His favor, while it is in our hands as His stewards?

Tithing is fair to rich and poor alike. "Would you expect the poor to tithe?" Why not? The

worst thing we can do for the poor man is to rob him of the joy of giving to God a whole-hearted and self-realizing service, or to pauperize him by paying for his gospel. But the objections are not from the poor. The rich are the ones who find the scheme so difficult to comprehend and to practice. And you can see the reason; as people grow wealthy their tenth grows so large it becomes more and more difficult to part with it. If they could only learn the joy of a large gift! *Think of the luxury of laying down your tithe, and then standing aside to see what God can do with it.* Many noble Christians, perplexed as to duty, are asking themselves: What ought I to give? How much can I afford this year? The tenth plan furnishes the answer.

Tithing is dignified. It is worthy of the Christian Church. It will help to drive religious pauperism from our midst. How much of pleading, and scheming, and campaigning, how much shameful humiliation and compromising with the world it will banish from the Church! The golden grain of the mission fields, ripe for the holy harvest, is left to rot upon the ground for want of reapers. The dense population of our great cities is crying for light and God.

Money is power, and sometimes we are afraid of the great money power of this country; but if money is power exerted for the coming of the Kingdom no amount can be too large. Some plan to give this concrete power when they are through with it. How much greater joy to real-

ize God's command *to use it as we go along and to have the gratification of seeing it work miracles, seeing it change conditions and transform life.*

We are running great highways across the territory of the United States. The glory of the Lincoln Highway and the beauty of any other of these bands which bind this country together to-day are reasonable cause for national pride. How was the cost of the Lincoln Highway met? By casual offerings or collections? Not so, but by the resources of the government coming from taxes paid systematically by the people. How is the way of the Lord to be prepared? Can it be done without our recognition that He has a right to command us to set apart a tenth for His work? We may have pride in the fact that we are engaged in the task of fulfilling the command: "Prepare ye the way of the Lord. Make straight in the desert the pathway for our God."

Christ recognized the right of the government to tax the people. "Render unto Cæsar the things that are Cæsar's." And though the tax was probably unjust on one who had no place to lay his head did he not work a miracle that he might conform to the law of the land? But we must recall the end of the sentence: "Render unto God the things that are God's." To the soldiers, did He not counsel righteous living? And to the leper cleansed through His divine power did He not give order to present himself to the priest *according to the command of Moses?*

However, if you choose to say that the tenth was the old dispensation you can let yourself off if you will accept the new: "Do unto others as you would that men should do unto you." This looks like 100% requirement! It might be well to prepare for that by accepting the tithe as a beginning!

His commandments are not grievous!

Making Melody in Your Heart

A charming glimpse of the courtesy and the grateful attitude of mind of the Japanese people is revealed in the following examples of their endeavor to show their indebtedness to all who aid in their progress. It is stated that a great firm in Tokio dealing in pearls is erecting a monument to contain thirty thousand pearls, to be set up near the shrine of Ise, to commemorate the oysters which have been sacrificed for the profits of the company. Also some prominent ivory carvers met in Tokio not long since to commemorate the elephants slain to provide material for their craft. Still more remarkable, a ceremony like a mass was held not long ago by the Geisha girls for the cats which had provided the material for the strings of the Samisen, the musical instrument with which they accompany their songs! Again such recognition was manifested by the engravers of woodcuts, who held a public ceremony to acknowledge their indebtedness to the cherry tree, in which they expressed their regret that they were compelled to sacrifice so many beautiful trees in order to obtain their material.

Curious? Yes—but vastly to be preferred to the unthinking, ungrateful attitude of the human being who takes no thought for the service, for the treasure

poured out to make our lives rich! And how far above the attitude of the soul which makes no grateful acknowledgment to its Maker and Owner!

"Bow down before Him, ye people!"

IV

REASONABLE SERVICE

GOD OWNS MY HOME
GOD OWNS MY FARM
GOD OWNS MY FACTORY
GOD OWNS MY STORE
GOD OWNS MY SHOP
GOD OWNS MY OFFICE

I am the Present Steward in Charge

EVERY worth-while thing in the world costs. Man cannot have a suitable abiding place without effort and labor. A human life is a costly thing. An education cannot be obtained without mental strain and stress. A good government cannot be secured without the loyal support of the people for its laws and requirements. And this is right, for man values things according to their cost. What is it worth? is the ordinary question.

The same instinct that we have noted before as universal in the human heart is accompanied by another instinct, that of gratitude, of repayment, or of petition. The savage brings his gift to the stone altar, the devotee a gift to the temple. No man is so poor as to make a petition without making some offering. The priests have traded on this

instinct of the people in some cases to rob them for their own enrichment, but though there may have been abuses which we deplore, whether in heathen temple or Christian church, the fact remains that gratitude alone which is merely lip service cannot be acceptable. The fragrance of the prayer from the human heart is acceptable to God, but can we pray in proper gratitude for blessings received without making due *acknowledgment* of His ownership, of all good and perfect things as having come down from the Father of light? And if concerning the use of these, His gifts, He has given us a distinct rule, how much are our words of acknowledgment worth without first our obedience? "Will a man rob God? Yet ye have robbed me. Wherein have we robbed thee? In tithes and offerings."

Some people are afraid of the word tithe. Yet they will talk of a budget. That method of administering our income is immensely popular now, in which the proper amount is set down for each item of our necessary expenditures. Has any one of these financial reformers suggested a better division than that of the tithe? The Chinese have a saying for completeness: "Ten parts perfect." No matter how small or how large their income, the mental discipline of husband and wife sitting down to budget properly the amount of money at their disposal would of itself be a safeguard against rash spending. And if, in such a division, one-tenth is taken out first as belonging to God's service, the disposition of the other nine-tenths will

undoubtedly be more justly made. It is good economics as well as good religion to begin that way. We are told that in some of our Christian boarding schools in India, when the young men come seeking for a wife, the girl selected for consideration asks this question: "Is he a tither?" If not, she does not care to go farther with the matter. This is not bigotry, as it might seem to some, but a realization on the part of the young woman that the man who acknowledges his indebtedness to God first, is more likely to be a good husband!

A word to conjure with in business matters is *system*. Why should we not have system in our religious practices? Would it be reasonable to provide for the family table by taking what was left after all other expenditures had been paid? Is it rational to leave the matter of the clothing of the children in winter to what may be left over after the grocery bills, amusement bills and all other bills are paid? Lack of system in expenditure has doubtless wrecked many homes, and lack of system in our religion has caused the downfall of some churches. We are grateful for the day which has arrived of the duplex envelope which, as a rule, is carefully filled at home, instead of waiting to take out a handful of change at church and picking out whatever coins one's conscience will allow. We have sung so much about the gospel being free that some mean souls have gone to the extreme and have hid behind the phrase in order to avoid giving their just share to the work

of the Church. It might well make us feel that the dose of the gospel which they have succeeded in absorbing is infinitesimal. For surely the receipt of the gospel into our hearts should make our cup so full to overflowing with gladness that we could not help sharing it.

Miss Michi Kawai, Secretary of the Young Women's Christian Association in Japan, tells of an incident which applies to our topic. Madam H. of Tokio had no faith in Buddhism and was indeed an Atheist, but a woman of high ideals and strong convictions. She became impressed with the reasonableness of setting aside a certain part of her income for philanthropy and after considerable deliberation decided on one-tenth as a just proportion. This she made her practice. When she was over sixty she was brought into contact with Christianity and became a disciple of the Master. One day in reading the Bible she came for the first time upon the command and promise in Malachi. She was startled.

"Why," she said, "I supposed that was my discovery that the tenth was a reasonable proportion, but I find that God had commanded it thousands of years ago!"

If this principle had not been a good one for our development would God have so ordained it? It is not that He needs this tithe for Himself. All the cattle in the thousand hills are His. It is all His. He is the owner. It is the fact that we need this discipline. To become stewards means to accept responsibility, and responsibility strengthens

character. Ruskin writes in *The Seven Lamps of Architecture:*

"Let us not now lose sight of this broad and unabrogated principle—I might say incapable of being abrogated so long as man shall receive earthly gifts from God: of all that they have His tithe must be rendered to Him, or in so far and insomuch He is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is typical in its meaning, as it is thankful instead of sacrificial."

Robert E. Speer says: "I think every one will find, as every one who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era in the enlargement of their life."

The consciousness of being used, the sense of working in harmony with God's will, which is but another name for His good, wise and loving law, is one of the most heartening and satisfying experiences in the life of the normal Christian. Instead of saying, with downcast eyes and folded hands: "Thy will be done," to be able and willing, with squared shoulders, steady eye and firm lip to say courageously: "Thy will be done and I am ready to help in having it done," transforms duty into privilege.

Some tithers have a strong feeling that the entire amount of the tithe should be paid directly

into the church treasury as the storehouse. Certainly that was the ancient Israelitish custom. Possibly it may be the only method in certain localities where there are no other agencies through which people effectively serve the Kingdom. On many of our Mission Fields this is the only way and the missionary or the district superintendent or pastor is compelled to receive and to disperse the tithe. Others contend that this is not the best way. In this country there are other agencies which must be supported. No one can for a moment deny that the Church is the greatest earthly medium for the upbuilding of the Kingdom of God on earth. If people can give their tithe directly into the church treasury with a feeling of complete confidence that those in charge of the matter will distribute their trust wisely, and if something remains over and above which they can give for love gifts and thank offerings, this may be their best method. But in urging the tithe let us be careful that we do not invent man-made restrictions concerning it.

There will always be calls for our aid by worthy agencies. No loyal member of a church should fail to see that a large part of the tithe goes toward its regular benevolent program, and no woman in our church with an illumined mind will fail to administer part of her tenth through the Woman's Home Missionary Society or Woman's Foreign Missionary Society, or both, and reserve some for the great Interdenominational agencies such as those which work for temperance, law

enforcement and protection of children, etc. If we cannot give aught beyond the tithe, then there should be careful consideration as to the reasonable amount of the tithe to be given through the Church, what part is to be reserved for these other departments of the work of God, and as to how much should be kept for the calls for personal charity, not forgetting those emergencies which come, when we may relieve suffering or ward off calamity by a little personal gift, such as possibly could not come up before a church committee. There should be careful study as to the various claims upon us. Let no one attempt to decide for another soul. Our responsibility is individual.

When the Master gave us the beautiful parable of the Good Samaritan He did not relate that the Samaritan waited to go to a committee of Rabbis in the temple. It was a moment of opportunity which required individual and instant service, and so he took out his purse from his girdle and paid the money to the innkeeper.

However, this liberty should be carefully guarded. If we attempt to administer any part of the tithe ourselves we must not think in our hearts that it is our money that we are giving. It is His money which He gives us to administer, and if we feel that we have in this service done what He approves we need not fear any human critic. Such Stewardship should make us very careful. *Sacred money* cannot be given for mere pleasure. Let us weigh the words even in which we speak of this administration.

Anatole France, the gifted French writer, has stated that the misuse of words is a crime against the soul. At first sight this language may seem rather flowery and far-fetched, but is it? For instance, take the word missionary. What does it signify? A woman once said: "Oh, I didn't go to the missionary meeting. I do my *missionary* work by staying at home and mending my husband's socks." If it had been said in joke it would have been bad enough, but she was living on that plane!

According to the dictionary a missionary is a person sent to propagate religion; a messenger; an ambassador; and the definition of an ambassador is given as a person of highest diplomatic rank sent by one government to another to treat of affairs of state. A missionary must be one who goes to treat of the affairs of the Kingdom of God; some to work in quiet ways and some to risk their lives, if necessary, and some even to give them in sacrifice of martyrdom because of the importance of the message they carry. Let us not commit a crime against our souls in comparing our own comfort with distinct sacrificial work for God, nor fail His divine purpose by using our tithe save in the ways that we honestly believe will do the utmost for the bringing in of the Kingdom.

God never established a law of possessions which was not primarily for the good of those who obey it. This is just as true of the law of the tithe as of His laws of health, gravitation, electricity: in short, of all so-called natural laws; all like the

law of the Sabbath were, in the language of the Master, made for man.

Shall we not recognize that God gives us power to use for Him? It is not that He needs our tithes, but He calls us fellow-workers. We can hardly be partners with God in the great work of the world and yet not be businesslike enough to keep the agreement with Him. Paul says it is required of a Steward that he be found faithful. Mr. Robert Crillar, a newspaper man, says: "God's plan is a simple and businesslike plan. At the end of the month I know to a dollar the amount of my earnings, and one-tenth is set apart as God's share to be used in His work. It is not a large sum, but it has increased in size every year since I began to tithe and I am old-fashioned enough to believe that God had much to do with the increase." Running God's business is much like running any other business. If every professing Christian gave one-tenth of his earnings to the Church, so that the hungry, the sick, the weary, could appeal to the Church for service in the name of Jesus, how long, think you, before the world would be won to a religion as real and as vital as that practiced by Christ?

Secretary White says: "Use your best efforts to induce the children and young people to become tithers. If I had the privilege of persuading one hundred adults, between the ages of thirty and forty, all in receipt of ordinary incomes of people between those ages; or 100 children between the ages of eight and eighteen all without any regu-

lar income, to adopt Tithing as a law of living, I would, without a moment's hesitation, select the children. Because the primary object of Tithing is not to get money but *to build character* and youth is the time for that."

The great financial authority, Roger Babson, puts it forcibly:

"Let us think for a moment what would happen if every church member of the United States would actually do as the Bible suggests, and set aside one-tenth of his income for God. It would furnish sufficient money in a few years to teach every living soul the principles of righteousness. The man who leaves pure charity out of his life misses a tremendous lot of fun.

"Let us think for a moment what would happen if every church member in the United States should tithe: there are about forty million members in our Christian churches with about $40,000,000,000.00 income. Calculate the tremendous power summed up in one-tenth of this amount: four billions! Statistics suggest that the next revival of religion will be an economic revival whereby the people of to-day will give their property as their fathers gave their lives.

"It no longer may be necessary to go to the stake or even to prison for Jesus' sake, but the time is fast approaching when it shall be necessary for us to give up a great deal more than we do now in order to show our real interest in religion and its work. All of us could easily give ten per cent. of our income. Many could give fifty per cent. and some of us ninety per cent.

"The men or women who already have all the money they need are not the only ones who should give. Few indeed are too poor to give something to God's work. I have known a great many tithers but

I have yet to find one who felt that he had lost anything by dedicating a definite part of his income to God."

There are plenty of people to keep us company in our Tithing Stewardship. Perhaps some of our illustrations seem to magnify the sacrificing of the poor, but the joy of Stewardship has been found by others than those with small incomes. Queen Victoria was a conscientious tither. Also William Gladstone, the stalwart Christian statesman who wrote to his son in 1872, urging him to thus set apart his fund for " charity and religion "; and he goes on to say: " It is desirable that the fund thus devoted should not be less than one-tenth of our means, and it tends to bring a blessing on the rest."

Dr. Ralph Cushman who relates this incident gives a list of some well-known Americans who have both practiced and preached Tithing: John Stewart Kennedy, the banker and philanthropist of New York; Jacob H. Schiff; Jay Cooke, financier of the Civil War; M. W. Baldwin, founder of the Colgate Company; Isaac Rich and Alden Speare of Boston, who more than any other men provided for students the great opportunity which we call Boston University; John S. Huyler of New York; Daniel Ford, the proprietor of the *Youth's Companion;* Joseph Parker, the great London preacher; H. B. Judson, the President of the University of Chicago; John F. Goucher of Baltimore; James R. Day, chancellor of Syracuse University; Maurice J. Jessup and William E.

Dodge, both former presidents of New York Chamber of Commerce. Many of our pastors tithe, and nearly all of our missionaries. (Some one has written that the missionaries are like the famous soap—99 ¼–100 pure tithers.) How could they be otherwise with the ministry of the national churches, almost to a man, living on this rational plane of Stewardship, in this democratic brotherhood of service? And how could the women, the representatives of the Woman's Foreign Missionary Society, fail to recognize their reasonable service as they see the Bible woman or the national teacher take out of their little allowance their tenth?

God forgive us for not recognizing His law, if we have never learned it; if we have never come into such a relation to Jesus Christ that we long to do His blessed will. It might be profitable to read again the parable of those entrusted with the talents. We are entrusted with talents by God, the Owner, and we may hide them in the earth, or we may so use them that they shall have the thirty-fold, the sixty-fold and the hundred-fold increase, and this increase for service of God. We are stewards. Why not recognize it in the matter of money? If one of these Chinese Christians, who has been tithing his fields, should afterwards find that that particular tenth row, or the tenth field has yielded an unusual harvest, what would we think of him if he held back from the Lord because it was too generous a share? It was a dedicated tenth. How much less can we, who

have a greater light, a greater opportunity, hold back a tenth because we have prospered? Can *a tenth* ever be too much?

To be stewards we must be taken into partnership with God to the extent of understanding some of His plans. It is a great thing to be called into the cabinet of the President of the United States, an honor which any American might covet! It is a great thing for a Christian to find that he is in partnership with God, to come to understand His plans for the world, to come to share His sorrow over its sin and suffering, to come to find out that through the faithful administering of His Stewardship we may bring some of the good things to pass which God desires for His children. *A partnership means much in the business world; it means vastly more in the spiritual world.*

In these days we talk much of democracy. The Church of Christ should be the truest democracy. The Tithing system carried out is not only just to the rich and the poor alike, but is a manifestation of the truest democracy.

During a canvass for tithers a poor widow, a washer-woman, signed the tither's pledge. Two ladies who knew her well and knew how hard she worked to support herself and her little children, in a spirit of utmost kindness called on her to remonstrate. They had both signed as tithers and thought that while they could afford it she could not. Coming direct from the wash tub and wiping her hands on her apron, she admitted them, evidently pleased that they had called. After talking

of other matters they as tactfully and lovingly as possible made known their errand. As its full meaning came to her she broke down, and sobbed through her tears: "Let me alone. You are trying to take away the greatest blessing of my life." As they left her humble home they carried with them a new vision of what Tithing means to God's poor.

Dr. Joseph Parker of London writes: "If I were now in charge of a church I would not allow a man to become a member until he pledged himself to give a tenth of his income to Christ. It might decrease the church roll but it would increase the church fire. Self-taxation in money, in service, sacrifice at some crucifying Calvary point —that is Christianity."

It is absolutely certain that rendering unto God the things that are God's results in both spiritual and temporal benefit to those who do it. As to the results upon the world, let us take just one department of Christian work. Never in the history of the Church until within the last twenty-five years has the supply of men and women willing to go as missionaries equalled the demand. For ten or fifteen years past thousands of mentally and physically well-equipped and thoroughly consecrated young men and women have offered themselves as missionaries, but there was *no money* to send them. If all Christians returned the tenth of their income to the Lord's work not only would these missionaries have been sent out, but also the other thousand who would offer themselves if they

saw any hope of being accepted. If this could be done how long would it be until Christ's gospel would penetrate and transform not only the entire non-Christian world, but also our own land?

It is vital to keep the tithe in separate accounts. A box or a purse or a bank account. Non-tithers very often keep no detailed account of their giving except the one kept in their feelings. According to the *Epworth Herald* that record sometimes operates like a deranged taximeter—registering twice for every revolution of the wheels. Few non-tithers realize how small is the proportion of their giving. *It is not the Tithing Steward who objects to Tithing. It is the non-tither.*

It is well to have a little account book in which to put on the credit side all the money we designate to be used in the Lord's work. On the other side should be noted everything spent out on account. Perhaps some will be surprised to find that the total they give to others is higher than they had previously thought, while on the other hand the majority will see that the total is smaller than they anticipated.

"Many could tell you to-day how precious has become that quiet corner where the tithe box is kept. *It makes the house sacred when you have somewhere hidden in it a little ark of God containing His treasure. It makes your ledger a holier book when one page is a God-page. It gives a new worth to your check-book when every now and then a stub records your loyalty to the King.* How cheerfully, too, one pays out his tenth when he recalls that for every

dollar that he uses for God, God has given him nine for his own use. This plan lifts our giving far above all emotional, impulsive, or selfish motive for doing our duty."

Does the tithe impoverish? On the opposite page will be seen the picture of a little box made in 1843. A little girl of seven years decided that she wanted to be a tither and her father made her this box. It is solid mahogany, made to last, and it did last! From that time until she died, at eighty-four years of age, Sarah A. Hayes put her tithe into that box. Left alone at a comparatively early age, she cared not only for herself but for others. Hearing of a stranger, a Cuban woman, alone sick in a house near by, she went and ministered unto her. The dying woman commended her little baby son to the care of the visitor, who accepted the responsibility. She brought up this little one, and had the joy of seeing him live to be a useful business man and an active member of the Christian Church. Even with this care her box always received a tithe, and for the work of the Woman's Foreign Missionary Society she had the joy in her later years, on her birthday, of taking out of her tithing box $1.00 for every year of her age. Seventy-seven dollars, seventy-eight dollars, seventy-nine dollars, eighty dollars, eighty-one dollars. This is the earliest incident we have of a tithing box, and the one of longest continuous use. This historic one has been placed in the Museum of the Woman's Foreign Missionary Society as one of its treasures.

MITE BOX MADE IN 1843 FOR SARAH A. HAYES

THE "WISE MAN" OF ROORKEE BRINGING GIFTS

The foregoing incident brings us to the question: At what age should children be taught to practice Tithing? Very early in life, because thereby you enter into partnership with God in building their characters. The corner-stone of all character building worthy of the name is the deep sense of responsibility to God. The teaching should be reduced to practice to be of permanent value. Look at the little child with a dime. How easy to change the dime into pennies and plan if possible *to have one bright shiny one,* to let the little tiny hand take the shiny one, the best of all, and put that into the Lord's box first. What happy consultation there will be afterwards over the disposition of the nine remaining. For a sound basis of economic training compare that conference with mother, over the way the penny should be spent, to the hasty unguided rush to spend the dime for the first thing which catches the fancy. Not that the child should not spend for candy and toys; these things are essential, at least to some extent, to its growth and happiness, but the training which begins to plan; the sense of responsibility which comes from the division of the money is an excellent lesson in social values. When some special celebration brings a dollar to the child can that not be divided into dimes *and a bright newly minted one* found which is to be God's first fruits. The normal child loves to give. Shall this beautiful trait be developed or be submerged into selfishness by our careless lack of training? We recognize responsibility to teach the laws of health. Why not teach the laws of

spiritual health from earliest childhood? The tithing child instinctively puts God first.

The plan of having every member of the family give, down to the smallest child, is one of the reflex benefits which have come to us from our unselfish efforts to proclaim the Gospel throughout the whole world. The missionary on the field has in most cases given to his converts the idea of God as the giver and owner of all things. Then has been opened to the people the opportunity to give and even the little babe with her tiny coin or shell grasped in her little hand is brought forward that she may have some of the joy which comes from the placing of the gift on the altar.

A worker of our Home Base tells of a little lad in a country town in Maine, a nameless waif with a sad story back of him. A very poor woman took him to her home, rather than have him sent to the almshouse. But he was just old enough to feel that he was under the ban, and he kept himself rather apart from the other children. One day the leader of the mission band gave him a mite box. He was about ten years of age at the time. When the day for the opening of the boxes came the little lad brought in his precious mite box with over a hundred pennies in it, his head for once held just as high as that of any of the other children. Some people were inclined to criticize, and say he should not be allowed to give his little savings; but the result in character-building which the act afforded was worth possibly more than the gift to India! The self-respect which came into his heart because

he too could give something to God may be a saving grace in the years to come. He brought his tithe, yea, more than his tithe, and one may confidently expect that the blessing will be poured out upon him. At least the Divine Partnership was started.

Have your little children lines on their hands which look like the capital M? Point these out and tell them the lines may help them to remember that their hands will hold a portion which will be "My Maker's Money."

"A little lad sat beside his father and mother in the morning church service. The sermon was on Tithing Stewardship. The boy was intensely interested. It was not the first time that he had heard of Tithing. His parents had tried Malachi's suggestion and it had worked. Strangely they had not thought of the boy as old enough to understand; but he was. Suddenly he pulled on his mother's sleeve and whispered to her that he was going to begin at once. She told him that he must wait, that he had nothing as yet to tithe, but the child had heard the Still Small Voice and like Samuel, he was going to obey. Monday morning saw him devising ways and means for earning something that could be tithed. He asked for a plot of ground to be given to him; he planted it in popcorn. That year there was a good harvest. One morning the mother noticed that people on the road were stopping and smilingly looking at the house. She went out and there hanging beside the door was a sign which read, 'Popcorn that pops.' Imagine the joy in that mother's heart when people began to come in numbers for the popcorn that was *more* than popcorn. She told me that for days she had to let her housework go in order to help the

boy weigh out his corn for his customers. I could see a kind of unusual tenderness in her face for her boy, while she was telling his story and weighing out with him some of the 'popcorn that pops' for a lady who had heard of the tithing corn and wished to take some back to her home three thousand miles away. A tenth of every sale was sacred to the Lord, and a little more was added to the tithe as a love gift."

We talk of the joy of success. Can any one imagine the satisfaction in this lad's heart as he carried to the altar these $14.00 plus as a result of his first effort to obey the law of the Tithe!

An American mining engineer who is spending three years in Africa took with him his family, including a sixteen year old son. Last summer the boy was given some work with a surveying corps and came home delighted with his earnings. He counted out ten parts and set one part aside for the Lord. "For all the folks over here tithe, you know, Mother." Can anything good come out of Africa? He had not learned *the blessing of Tithing* in Christian America.

"STEWARDSHIP OUGHT TO BE ACKNOWLEDGED"

"Most of us creep into the world
And know no reason why we're born,
Save only to consume the corn,
The flesh, the fish,
And leave behind an empty dish."

"The difference between most of us and Jesus is that He *did* know why He was born. Jesus' philosophy of life was stewardship. His divine sense of

mission was expressed in His first recorded words, 'Know ye not that I must be about my Father's business,' and again at the end of His days on earth when He said to Pilate, 'To this end have I been born.' It seems that we can sum up His life in the words, 'Lo, I am come to do thy will, O God.'

"Now most of us need something—some habit or habits, some method or plans—to keep reminding us of what we are here for. Without such habitual reminding, that life is a Stewardship, the best lives tend to degenerate into a series of noble spasms. It is as Dr. Gordon once said, 'Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any of you up to the determination to do generous things you would run down again before next Sunday.' Thus holy habits are not only reminders, but ratchets to hold us up to the pitch we have reached.

"For instance, have you ever known any man who became a conspicuous prayer steward who did not begin by holding tenaciously to fixed habits of worship? I have not. Neither have I known any one to become a faithful steward of money and property without starting out with the help of systematic and proportionate giving.

"*Let it therefore be broadcasted to the Church that it is perilous hypocrisy to talk about God's Sovereign Ownership but refuse to make the material acknowledgment thereof. Acknowledgment is therefore the keyword in Stewardship.* As the *Methodist Discipline* says, 'Man's Stewardship ought to be acknowledged.' So it ought—and the tithe is the historic acknowledgment. The important point is, not that it is a law, (binding upon Christians) but a great eternal principle which the earnest Christian will voluntarily accept—in loving loyalty to his Lord."—*Ralph S. Cushman.*

V

THE JOY OF IT

God Instituted Giving that His People Might be Enriched in Their Souls

ONCE a man, a mean, selfish man, met with God, and after he was tested in an agonizing struggle, he called the place Penil El, the Face of God. It is true that the struggle made him halt forever, but how different was he in mind and heart because he had had a vision of the Face of God! Some of us, in order to become stewards, may have a testing time indeed, and we may go haltingly toward some of our worldly ambitions; but if we have seen the face of God and have recognized His ownership, how glorious is life and how different our attitude toward money and the treasure of this world! Enjoyment of it—yes, but slavery to it—never again!

"Tithing is the alphabet of Stewardship. It is a short cut to Stewardship. The peculiar thing about this divine method is that people no sooner begin to tithe than they want to do more and are then ready for the second lesson in Stewardship. Tithing is Stewardship as far as it goes. It is the practical acknowledgment that one owns, that another is the possessor."

If we have never tried the plan is it not time

to begin—just now? Some find it hard to change fixed habits: we may have to change our habits of thought. An English critic writes that we Americans are traveling into standardized mental habits, allowing our thoughts to become curiously monotonous in contrast with the vigorous onset of our lives. St. Paul exhorts us to "Covet earnestly the best gifts—and yet shew I unto you a more excellent way." One of our popular magazines reminds us that the largest motor liner on the Atlantic, which was launched recently, has no use for funnels, but carries two. They take up deck space and cut down the speed of the ship through wind resistance; but they have to be there because travelers are not used to seeing a ship without funnels. Just so when the steamship was taking the place of the sailing vessel it was necessary to cater to prejudice by putting useless sails on the steamers. Thus does the human mind still resist the entrance of a new idea.

Mary said: "Whatever he saith unto you, do it." Are we ready to obey Him? It is true that our Stewardship will raise some questions to be settled but nothing that will come to us will prove more puzzling than that which came to a missionary in Belgian Congo. She was perplexed to know what to do when a tithed chicken ate up all the tithed corn during the church service!

To some women the question may come: "Why should we tithe if our husband tithes?" If you will study the Scriptures you may see that tithing is individualistic. In the tenth chapter of Nehe-

miah we note that we should bring the first fruits of our "dough, and our offerings, and the fruit of all manner of trees, or wine and of oil," and again in Leviticus: "And all the tithe of the land, whether the seed of the land or the fruit of the tree is the Lord's, as also the tithe of the herd of the flock." And in Chronicles we note: "As soon as the commandment came abroad the children of Israel brought in abundance the first fruits of corn, wine, oil and honey, and of all the increase of the fields and the tithe of all things brought they in abundantly."

The Chinese Christians call the tithe "Fragrant Money." Incense with its rising column of aromatic smoke has ever been a symbol of devotion. "And the Lord smelled a sweet savor." This expression is just, regarding the money which we give back to the owner in fulfillment of the command, if it is joyfully given. Nobody wants to accept an unwilling payment. If a man pays his rent to his landlord with a smile on his face it is an indication of the friendship between them. If the landlord has done much to make this tenant comfortable it would be the natural thing for a normal man to express his gratitude as he brings his rent, though he is only fulfilling an obligation. The person who gives the tithe without rejoicing in it gives little recognition of the goodness of God, the owner of all, and does not get out of the mere formal acceptance of the duty, the joy of friendship, of communion, which will result from the gladness of obedience.

The story of the life of the gentle Buddha is the tale of his renunciation of all his wealth and power and glory, a renunciation to gain merit; a prepossession strongly entrenched in many non-Christian faiths. But we are not now talking even of laying up treasures in heaven; we are considering obeying God in His command as to what we should do with that part of His gift to us which He has instructed us to use not for our personal comfort, but for His cause.

In the Bethel Hospital, Colorado Springs, a young patient read a book by Bishop Warne, on India's Mass Movement. After she returned home she sent a note: "I want to give $5.00 a month to India. The little book opened my eyes to the privilege of being a steward of God."

There are many striking instances of the joy of humble obedient hearts as they attempt, out of their possessions, to render unto the Owner of all the tenth as a recognition of His ownership, in obedience to His command.

The one cherished and honored object in the homes of some of our Christians in India is a little coarse earthenware jar. It is a source of great joy. They call it the Vessel of Blessing—"Barakat ka Bartan." It stands near the little fireplace and when the meal is prepared a handful of rice is placed therein. Not every one gets enough at the meal, but then, the poor among the people of India seldom can eat to satisfaction. On Sunday the preacher spreads a cloth down for the gifts and what joy it is to have a jar of meal to place

in this cloth! (If we in America would give with the same generosity we would need great receptacles of blessing set up in our homes!)

See a picture of a Thank Offering in an Indian village in the early evening. A few lights are around about. A piece of cotton sheet is spread on the floor for the guests to sit on. After the pastor had preached his sermon he explained the meaning of the Thank Offering. Then a piece of cloth was spread on the floor and one by one the people came with their offering. Some emptied a peck of rice, or grain; others brought a few coins; a yard of cloth; or fruit. One old woman hobbled forward and said: "I have nothing but these," and she took two toe rings from her feet and laid them reverently on the cloth. From the joy shining in their faces you just knew that these humble people received a blessing!

If only the heart of Christ could be enshrined in all who profess to follow Him it would not be a question of how much must I give, but rather how little will do for the necessities of my life so that I will have more to give!

"Our church in Puebla, Mexico, was destroyed by fire on Saturday. A terrible loss, it seemed, but the next day the pastor preached to the people in the school building and called upon them to rise and build. A young girl, a trained nurse, who through years of hard work had saved $400.00, rose and pledged not one-tenth of it, but the entire

amount! God has answered her trust, for since then she has been able to go to the medical school and will soon be able to practice her chosen profession. The Lord must have blessed her abundantly or she could not have accomplished this.

"At a District Meeting in Agra, India, a man stepped forward with his two little motherless girls and said: 'I want to give one anna a month for each of these little ones.' I asked their names and he said they were Ruth and Naomi. They were so attractive that all our hearts were touched."

Truly of some Chinese Christians it may be said: "She hath done what she could." Such is the case of an old, very poor widow who was given two dollars near the close of the year to help her to "Cross the year" as the Chinese say. Without a moment's hesitation she laid aside one dollar to be given to the Lord and rejoiced that she had an offering to bring to Him. Another very old and desperately poor sister in one of our churches who was more than seventy years of age, when she was received into church membership, gave joyfully her gift. Her home was in one room of a house, ruined in a great flood some years ago, having only a mud floor and walls with many large holes where bricks were missing, letting in rain and cold and winter winds, as well as the fierce heat of the summer sun. Her bed was rough boards put on the mud floor. Her only luxury a warm heavy quilt of cotton given her by one who had

been especially helped by the Christian love and contentment of this woman. Although often ill and too weak to go out selling the poor little trifles by which her living is made, she is seldom absent from church and never fails to place her coin on the collection plate; the coin may be only half a cent in value as to its buying power, but this is given from love of her Saviour. On our Thanksgiving Day, at New Year's time, she is one of the first to arrive with a bright happy face. Her Thank Offering wrapped in a bit of red paper (as is usually done with presents) is held carefully in her hands during the service, and when the time comes she joyfully and reverently deposits it in the money chest. Christian Chinese are teaching their children the duty and joy of giving, and they too bring their Thanksgiving Offering. Often little ones are carried in their mother's arms to drop their coins as they see their mothers do.

One of our Chinese members had two little boys who were taught when very small of the love of Jesus Christ for little children. When they were five years old their mother called them and told them that soon it would be New Year's Day when every one would present an offering of love to Jesus Christ; that it was right to give the best and dearest things to Him because He loved them so much, urging them to think over what they felt they ought to give. When the time came she found that the children had each cut from his jacket the silver button, made from a ten cent piece, which had been presents to them, and of

which they were very fond, and were taking these, as their choicest gifts to Jesus their Lord.

Another of our Christians, like many of his fellows, works hard for his daily rice. His salary is not large. He often wonders how the rice bowls of his large family are to be filled. At one time when it was decided that his salary should be increased by a dollar a month it fell to me to inform him. I shall never forget the experience. He sat across the desk from me as I told him. He said: "The Lord is good to me; I can get along as I have with my present salary and give my tenth. I will add this extra amount to my gift for the Lord's work."

In the Philippine Islands our Bible women serve on a cash basis of three dollars per month. Some do not get even this much, *and yet one hundred per cent of our graduates are tithers.* Keeping the Tithing account and systematic regular giving has become a vital part of life. Tithing books of the students in the Bible Woman's Training School make an interesting study. A system of regular bookkeeping is kept of all personal expenses and when money is received or earned the tithe is set apart and a regular bookkeeping account is kept of that. It is a part of the school work and the books are audited regularly with monthly grades made upon the same.

A missionary writes: "The tithe of the missionary's allowance is the most satisfactory way

of solving the problem of her giving. When her check is received the tenth is set apart for the tithe and a part for free will offering. Duty requires the tithe, and what is given above is free-will giving. When we talk to the folks at home they think it strange that a missionary should tithe. But would you deny her that blessed part of that wonderful service? "

Another missionary writes: "If one subject possesses my heart above another it is the subject of the tithe. We are strong on the field just there. We believe it, we teach it, we practice it, and it is telling. We have not a teacher on our staff who does not give of her tithe to the Lord and then out of the remainder help to pay the expense of some member of the family in school. The money is received, the tithe is taken out and an offering and the rest applied to daily expenses. How we wish that in the Home Land tithers might do the same and fill the treasury of the Church."

A group of travelers passing through a government leper village in China saw the foundation of a small structure and asked the mason what he was building. "A church for the lepers," was the reply. "Who wants to build a church for these lepers?" A group of the lepers spoke up: "The Jesus Christians build this church for us." As the travelers left, one was heard to say: "Strange, is it not, that one would want to put up a church for these gruesome folk!" Had the travelers been

acquainted with the gospel they would have known why the Methodist Church in Hinghua cares to do it. The little chapel was made possible by a generous-hearted layman of the United States. Pastor Yellow, who takes his life in his hands in going in and out of these leper camps, states that the death rate is always 10% per year. Before the church began work they devoted considerable attention to theatricals connected with idol worship. They also held idol processions to gain the favor of the gods. All these things have been given up as they come to know Jesus Christ. The pastor says that they make exceptionally strong Christians. Last year they gave $65.00 (silver) to the work, besides $36.00 toward the high school building. When the big church was built in the heart of the city they gave $80.00 toward it, although they knew they could never enter its doors.

A Chinese came to the mission accompanied by twenty others. He spread out a red paper on which were the words: "People of O Ka Da village petition you and the Methodist Church to send us a preacher." As they emphasized the desire, they said they had a church. When questioned he replied: "Three months ago I put up the Ten Commandments in my ancestral hall, and I led these others to join the church." What could the missionary do but promise them a preacher, but where was the money? Over in the home land, a woman in West Virginia had her pen in hand to write a check for $100.00, as special

gift, but the voice of the Spirit said: "Write $500.00." She filled out the check for $500.00 and these men in China got their preacher. Are we listening to the voice of the Spirit when it says "Write five"?

In a Gujarati village lives a man who has known Christ for about ten years. He was a poor laborer, but God helped him in things temporal and spiritual, so that he became a land-owner and gave the tithe to the Lord. He was giving rs. 100 to the annual collection, in addition to his monthly subscription. Last year the cotton crop almost failed. A non-Christian met this man and said: "Now that God has not given you a good crop I suppose you will not give Him so large an amount." Khushal replied: "My faith and love for God has not been injured by one year's failure of the crop, and I will give rs. 5 more," and he led off with a contribution of rs. 105.

A missionary answers our question about the people of her district:

"Giving! Why, our people all find joy in giving. Why not? Think of the joy which the friendship of Jesus Christ brings into their lives. We have no teacher, no Bible woman who gives as little as one-tenth. *Our Chinese are hilarious givers.*"

And she adds these items:

"An old woman was sitting by her little kitchen fireplace and I sat beside her on a stool. She asked,

'Is the City church completed? I had a share in it.' 'You,' I said, looking about for signs of the things she might have given. 'Yes, I gave three big dollars and five dimes.' 'How did you do it?' I asked. 'I had one-half cent a day for vegetables and salt to eat with my sweet potatoes and rice. I went without these vegetables, praising God that I might share in building the temple of God.'"

In another village people had been praying a long time for a church. When subscriptions were being taken a blind man said, "All I have is my good coffin stored away for my burial. I will give that and trust to God that He will supply my need in life and death." (Only by remembering the custom of the Chinese people to provide their coffins for a decent burial can we understand what a sacrifice that was.) Perhaps some of the Christians who to-day are saving up for a big monument might get more enjoyment if they would use it for God's service now.

Ur Bih Di was fifty years of age when she first heard the Gospel. She was alone and made her living going to the mountains and cutting twigs and grass and carrying it to the city, twelve miles away, to sell for fuel. When she could do this she had food. If she was not able to go to collect the fuel she had to fast until she could work again. A missionary went and found her ill and had her taken to the hospital. When the gruff old Scotch doctor was asked what her disease was he said "Starvation." When able to leave the hospital

they gave her employment in the kitchen of the girls' school until she should be strong enough to return to her work in the woods but she proved such a good worker that she was promoted to be cook at $2.00 a month. A few years later there was an emergency in the school and the Chinese women were asked to pray for money. The old cook came one day with one hand hidden under her coat. She said that God had so wonderfully blessed her that she wanted to make a Thank Offering. She continued, " My mother never had warm clothing or stockings in all her life. I have both." (Her clothes were patched and her stockings made over from cast offs and these were worn only on Sundays.) " I have food and such shelter as I never had until I became a Christian. I want to thank God for giving this to me. I never saw so much money before and I cannot count it, but there will be more when some I have loaned is repaid." She then brought out the money wrapped in an old cloth. It amounted to $100.00. The missionary in astonishment said, " Don't you want to keep some for yourself? " The poor woman insisted it was all to be given to God as a Thank Offering. Later she brought $20.00 more—all she possessed—remarking that there would have been more but she had given for the pastor's salary and missionary money each year. She has learned to read and her mind is strong with Bible verses and hymns and she has won many to her Lord.

In a little village in the northern part of Korea,

the Christians had outgrown their church. Of a Sunday morning there would be as many outside the building as inside. They decided to build a larger church. Instead of asking the Mission to help them they determined to build it themselves. They were a farming people and had very little cash. The women as well as the men and boys contributed labor. They got as far as the roof, which they wanted to be of tile, for the house of God must be better than their straw-thatched houses, but there was no money to be had. The pastor called the little flock together for a week of prayer. It came Friday and still no answer. The pastor urged every one to consider whether they were withholding anything from God. A woman from the rear of the building came forward, took off her wedding ring and laid it upon the altar, saying: "This is the only thing of money value which I have. Will this help finish our church?" Immediately thirteen other women came forward and did likewise. A wedding ring contains about two and a half dollars' worth of silver. It is just as precious to a Korean woman as it is to an American woman. The proceeds not only finished the church but provided two stoves to heat it.

Miss Dora Welch of Algiers tells this charming incident of one of our schoolgirls:

"A little child with her mother in a dingy bazaar of an African town kindly offered her services to two foreigners whom she supposed to be tourists, desirous of purchasing some of the quaint curios,

The women thanked the child, and after explaining that they were missionaries asked the mother to allow her to come to their home to attend the class where they gathered the children weekly to talk to them of the love of God and of the Saviour, Jesus Christ. So little G. became a regular member of the missionary circle.

"Ten years later a young army officer and his charming wife came to visit the two dearly loved friends. They were burdened with parcels and behind them followed a maid carrying a large box. After greeting the missionaries they began at once to open the mysterious packages, the hostesses standing in wonder as one by one the chairs and even floors were covered with pretty vases, trays, silver articles, and valuable things. When all were unpacked, with bright eyes and flushed faces the young couple explained, 'These are our Thank Offerings to God, our Saviour, Jesus Christ. We bring our wedding presents to you and wish you to dispose of them and to use the money to help others learn of Him. Think how He led you all these years to meet a little child and later led my husband to another missionary in a lonely mountain town where he, a young army officer, was stationed and led him to accept Jesus Christ as his Saviour. What wonder is it that the question of our hearts as we stand on the threshold of our married life is, "What shall we render to God for all His benefits to us?"'"

Mrs. D. lives on the edge of a little town in the United States. She had heard Tithing discussed and "was convicted," as our Methodist forefathers would have said. After making up her mind that the exercise of Tithing Stewardship is the way to treat the Owner of "your farm and mine, your factory and mine, your shop and mine," she went

A TITHING BASKET

out one morning to study her flock of chickens. As she told it, this is what she thought: "You're a scrawny looking lot of chickens. If you are to be God's flock you will have to perk up." She began to study the science of chicken-raising with this matter in mind. In two years her one time scrawny flock produced the samples which took the first blue ribbon at the county fair. Are we so blind that we cannot recognize God's response in enlightenment to an honest effort to fulfill His law?

They tell the tale of a Bishop overburdened with care for a great institution in this country which could no longer stand against the lack of funds. Suddenly the door opened and the Dean of the College entered. His face was shining. He came up to the desk where the Bishop's silk hat was lying and without saying anything picked it up and kicked it up to the ceiling. The Bishop didn't know whether he was dealing with a madman, but before he could do anything the Dean burst forth: "Some one has just promised us $100,000!" They say the Bishop leaped to his feet with the words: "Kick it again!" Why should we not get happy over money when used for good purposes? It is not a curse, it is a blessing. Only we must learn to use it under the law. Money is power. Power in the hands of evil men will do unmeasured harm, but when good people have this power and use it for the kingdom of righteousness they can work miracles in God's

name. Let us not forget Wesley's advice to "Get all we can, and save all we can" but surely not the last part of it, to "give all we can."

The power of money drives the fastest car through our streets. It may lead to great extravagance, such as embitters the heart of the poor. Or, it may have a spiritual force which will build the walls of the new Jerusalem. It is a power that will master the difficult conditions which confront us, and it is in the hands of Christians to use, if they will.

The Horn of Victory

"Blessed be the Lord God of Israel for he hath visited and redeemed his people and hath raised up an Horn of Salvation for us." Does this expression mean aught to you? When Zacharias's liberated tongue spake thus triumphantly of the coming of the long expected Messiah he calls the sign of rejoicing an horn. In a little tribe hidden away on the slopes of the Lebanon which has escaped the crushing rule of the Turks some of the ancient Israelite customs remain, among them the wearing of the horn. It is the symbol of Salvation, or Victory. During times of defeat or bereavement it is worn hanging down but when victory is achieved or great rejoicing comes it is elevated and worn as shown in our frontispiece. Our hearts are heavy when we consider the condition of the Church of God as we see it marching so slowly instead of at a triumphant pace as it should on the King's Highway. We have recently been taxed heavily for war and had no choice but to pay a fearful price for carnage and destruction and we have accomplished—what? We recognize the need of a great blessing and many prophets are sounding the

note of a new day in spiritual things. Is not the promise clear that if we bring the tithes into the storehouse there shall be poured out upon us a blessing so great that there shall not be room to receive it? Some feel that the tithe brings temporal blessings, and there certainly are some remarkable incidents when the basket and store have been filled full and running over, but the promised blessing may be far more than temporal things. It may be the spiritual life, the new impulse, the greater love which will make wars to cease, which will banish unrighteousness, which will bring the day of victory for the Kingdom of the Prince of Peace.

VI

MALACHI FULFILLED AROUND THE WORLD

COMRADES ALL } In Prayer
In Personal Service
In Tithing Stewardship

Bring ye all the tithes into the storehouse—I will open you the windows of heaven and pour you out a blessing—saith the Lord of Hosts.

OUR powers grow by exercise. The sailor develops a keener sight by his constant peering into the mists ahead; the hunter by his constant vigil. Our spiritual sight may be strengthened and developed to a larger capacity till we come to the place where we may apprehend a larger measure of the vast infinite. May not the study of the faithfulness of God's stewards in other lands as well as in our own strengthen our vision for eternal things?

In the Sepoy Mutiny of 1857, in India, the great struggle of the Moslem power, which had dominated India for a thousand years, to retain its supremacy against the rising tide of British influence, there occurred an incident which may help us to get a prospective on the subject of our own participation in the world conquest for Christ.

The Kingdom of Nepaul, (the one where we are glad to record that the Maharajah has just paid an immense sum to free all slaves in his dominion), was one which did not join in the plans of the Moslem Emperor at Delhi. The Great Mogul sent several demands for the Maharajah to send troops to wipe out a little band of Christian refugees which had succeeded in reaching Naini Tal, a village in a cleft of the foothills of the Himalayas 6,000 feet high. Eighty-seven Englishmen were holding the narrow pass from the plains, against the troops of the Delhi power. The only other way by which they might be reached and exterminated was through the dominion of the Hindu Maharajah. He was disposed to yield to the demands of the Great Mogul but his Prime Minister refused sternly and would give no explanation save to say: "I have seen Portsmouth!" Nobody could tell what he meant, and he would not, so a sort of superstition and fear made them respect his stand —*I have seen Portsmouth!*

Not till long afterwards was the solution given. The Prime Minister had visited England, and among other great experiences he had been conducted through the Navy Yard at Portsmouth, then the greatest arsenal in the world. He had recognized the immense resources of the British power and was convinced that in the end it would surely conquer any military struggle with the Mogul power. His stand saved this state from war, and the little band of Christian refugees was able to hold out until November when the City of

Delhi fell. (Among these refugees was the first missionary family of the Methodist Church, Dr. and Mrs. William Butler.)

Why bring an illustration from the accursed business of war into this book, which looks toward the expansion of the Kingdom of the Prince of Peace? Because there will always be war! Not the hated massacre of men, but a war for the downfall of evil, superstition, injustice, and greed. In this strife we must follow in the train of the Son of God. He needs us, and His task will not be finished till every knee shall bow and every tongue confess that Jesus Christ is Lord! Look again at this far-seeing Prime Minister. He saw, not only the apparently inexhaustible resources of ammunition and guns, but also the making of the immense cables which hold the ships of Great Britain's navy, the ropes which control the sails, the cordage which binds the interests of the Empire. In the very heart of every rope and of every cable which must stand the strain of the mighty anchors, there was woven a single thread of red, the sign of the ownership of the King! Every foot of cordage of the great navy as it sails the seven seas unto the uttermost parts of the world, centered with the *sign of the royal ownership!*

If in every dollar that we hold there comes to be the golden thread of the tithe in recognition of the ownership of the King of Kings, all our possessions will be enriched, and we shall have given to us power to gain a vision of the coming triumph of His Kingdom. Shall we not be able to abide in

confidence and to live without fear because *we have seen a spiritual Portsmouth?* "Of the increase of His Kingdom there shall be no end."

Possibly in no Oriental country has the knowledge of the blessed obligation of the tithe been understood better than in Korea. The following example of their loyalty comes from the village of Chin-Nal on the coast. A non-Christian woman went to visit friends who were Christians. She became much interested in their new belief. The thing which particularly attracted her was their custom of setting apart the tenth of the produce of their little farm and of their fishing expeditions as the Lord's tenth, the thing that was due to Him. These Christians explained to their visitor that they had been greatly blessed in so doing. Not only spiritually but financially. They told that since they had become tithers they seemed to have gained a new estimate of the value of money, that they could see so many places where they could save or earn a little more than had been the case before. They said that before they learned to tithe there were always so many calls for money and it seemed so hard to give to all who needed help but that after they became tithers they always seemed to be able to help worthy causes.

The guest was so much impressed that she decided that from the very beginning of her life as a Christian she would be a tither. Returning to her home she began arranging her life to fit her new Christian standards. As a poor widow she found it difficult to carry out her plans, but felt

that she had received so much comfort and blessing that she was glad to give to the Lord His tenth. She gained her living by helping to harvest in the fields of others or by selling bowls of oysters which she laboriously secured from the rocks at low tide. Koreans like no food better than white polished rice but the very poor seldom see it and it is a great luxury. They live largely on millet and the seed of broom corn. The woman was of the poorest but when preparing her food she put aside every tenth handful of grain for the Lord. However, when the time came to present the grain it was not the coarse millet which she carried to the altar in the church, for she had exchanged it for some of the best grade of white rice. She said that only the best was good enough for her Christ.

Mrs. C. B. Perez of Manila tells of some of our Filipino church people as loyal tithers. She writes:

"We have not found it hard to induce our people to tithe. We realize that it is very important for our members to acknowledge and accept that they are the Stewards of God. The sooner they accept and believe it the better it is for the spread of the Gospel and for the strengthening of their Christian life and experience.

"Unless the young Christians are made to feel their responsibility in carrying the work of God in their midst they cannot and will not appreciate the beautiful religious experience they enjoy, and hence cannot even conceive that it is their responsibility to help others share the privileges. It is our earnest

hope and desire to help our neighboring countries. We do believe that God in choosing these islands to enjoy the nominal Christian religious life for over three centuries has a very definite purpose for us, but we will never be in a position to share that light with others unless we ourselves as a people are indued with the spirit of the Master. This is the reason why we have tried to educate our people as to the importance of Stewardship and Tithing.

"Brother Sebastian was stricken with palsy. A missionary stopped his horse by the side of the dusty road, by the side of the dry, dusty town in order that he might have a word with this man. It was hot, but Brother Sebastian looked cool in his clean white shirt and loose cotton trousers. His good wife was sitting on the edge of the bed trying to massage some feeling into the lifeless feet. Brother Sebastian was once a justice of the peace. Now his little farm affords a scanty living. After the doctor had prayed with him, Brother Sebastian said, 'Pastor, this town must have a preacher and my wife and I have decided that inasmuch as we are about the only Protestants here, we must do more than our tithe. So the half of our house we will give and half of all that comes from the farm.'"

The following is a Malachi incident from India:

"Sivamma, a woman converted on the Vikarabad District, India, during the mass movement, owns a little farm. When she heard a message on Tithing she went home and divided her field into ten parts and worked all parts alike, and gave to God all she received from the tenth part. Later when at a meeting she heard about love gifts and Thank Offerings and seemed troubled to think that she had given only one-tenth which rightly belonged to God, she determined that she would give a love gift, and that it should be the biggest thing she had, so she brought

a large calf, or rather a heifer, which was indeed the largest thing she had. Dr. Parker saw the creature tied near the place where the Conference was being held and thought it was the property of one of the villagers. He writes of the incident: 'On the last day before we were to have the Thank-Offering meeting she came and asked if she might take the calf back home, so I learned that it was hers. I said, "Certainly, Sivamma, you may take it home, but tell me why did you bring it?" She replied, "I wanted to give to Yesuswami (the Lord Jesus) the biggest thing I have, and that calf is the biggest thing, but since I have been here these four days He has so filled my soul with joy that every time I looked at the calf it has seemed to me smaller. It is too small to give to Him so I would like to take it home and feed it well for three months and make it bigger and then give it to Him." After three months she brought the animal as her offering but even then did not seem quite satisfied that it was big enough to give to her Lord.'"

A little Bulgarian woman with three small children, one a baby in arms, her husband being at the battle front during the late war, was earning a scanty living as best she could by plain sewing. She had two rooms and lived in the very tiny one in order to save fuel. Yet once a week she took of her precious fuel enough to warm the larger room that it might be warm to hold the local prayer meeting held by the Woman's Foreign Missionary Society women. Her church pledge was faithfully met in the hard year that followed the war. Only close friends knew of her loving sacrificial gift.

A Korean Christian farmer was deeply impressed by the need for a church in his community. It was a small place, and as he went around speaking to the other Christians about it he found that the people felt they could not help, as the crop had been a failure the preceding year. Finally he decided that he himself would build a church. He began to gather the necessary materials. A few of the other Christians contributed labor. Mr. Pak's face was bright with happiness as he anticipated the day when his village would have its own first church building. Suddenly a typhoon swept over the Yellow Sea and the little partly-built church being directly in its path was crumpled in a heap. How the non-Christians did laugh and scoff! They taunted Mr. Pak by saying that even God did not want his building so had sent the strong wind to blow it over.

Mr. Pak found this a sore trial but believed that it was a test of his faith, so he borrowed money to begin again, being constantly tormented by the scoffs and sneers of many around him. The building was finally finished and the devoted man took joy in going up in the very early morning for prayer and asked for help to repay the debt incurred for the little church. Rice was his chief crop and among his tiny fields was a section that he seldom sowed because the land was unproductive and the crops had always been a failure. Mr. Pak was convinced that he ought to become a tither and that he must plant rice even on this poor ground. As he planted he prayed and dedi-

cated the crop to the Lord. When the harvest was gathered they found this crop was the finest that he had ever had, and in one year he was able to pay off the entire indebtedness! The non-Christians saw this thing and many of them changed their minds about Mr. Pak's religion. To this day his dear old mother goes regularly every morning to the church, first to pray and then to give her Stewardship as she carefully removes the dust and prepares the building for the service.

It was in a little village of India. The Thanksgiving Offering of the Christians was being brought. As the district superintendent looked over the little flock he was inspired as he noted the gifts. Surely the prophet Isaiah reached the highest point of his glowing message when he called upon the redeemed of the land to "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" He then pictures the Gentiles as they surely should come with their gifts for the glory of the King: "The dromedaries of Midian shall be brought unto thee." Here in the heat of the India noon came one of our Christian men unconsciously fulfilling the prophecy, for he led a young camel—a dromedary—as his contribution for the little church of God! We see real Stewardship among God's poor in that land of depressed classes. They give of their possessions; but, listen—the prophet continues: "The flocks of Kedear and the rams of Nebaioth shall minister unto thee, they shall come up with ac-

ceptance on thine altar." One of the Indian farmers brought his horse and gave that as a Thank Offering, saying: "While Jesus was in the world He never rode a horse, and He must have cut His feet many times on the stones as He walked." He wanted Jesus to have the horse to help others get the message which had meant so much to him.

A petty officer in the Korean army, after becoming a Christian settled down to the life of a farmer. He preached in his native village and as the believers grew he decided they must have a church. His neighbors agreed to help him build a chapel, giving time and money. There were not enough funds to finish the work, so he told the little flock that prayer was now their only resource. They spent many days in prayer but the heavens seemed deaf to their supplications. One day the soldier-farmer called a meeting of all the members and after prayer announced that he proposed to answer his own prayers. "Now," said he, "there is my ox, a strong, good animal, worth considerable money. It is the only one I have to do the work on my farm and what I shall do when it is gone I do not know; but God's house must be finished and the ox must help us to do it. I will sell the animal and thus secure the money to complete it. As for the farm, let us trust God to take care of our fields." He sold the ox and the church was completed. Some weeks later, the missionary visiting that village and going to the fields saw

this Christian and his brother harnessed side by side to the plow—the place of the ox, while the aged father held the handles and followed the furrow.

A village meeting held after dark in the open street of a Mohalla in India. A man came dragging some unwilling object. It was a young buffalo which he was contributing to the collection. At another village meeting a man and his wife brought their baby for baptism by the hand of Bishop Robinson. The father said that in honor of the occasion he wished to give a cow to the collection.

In India our Christian villagers are learning how to give. Not quite a tithe yet, but a large amount of their produce. One worker brought the offering from his village. It was the chicken season and they had corralled the offering in the compound. It consisted of thirty-five roosters, hens, and half-grown chickens, in addition to the dates and vegetables!

"At a village service in India closing about eight o'clock the women were invited to make an offering. They went to their huts and for a time could be heard the cleaning of grain. After a while they came, one by one, bringing their offering. Every hut was represented. I never saw a collection that so impressed me. Though the value of corn, rice, and grain was not more than $25.00 in cash yet the picture of those women standing in a row in the night giving out of their poverty will never leave me."

THE FIRST FRUITS OF THE FLOCK

The girls in our school in Roorkee, India, were impressed that they should give a Thank Offering. But what could they find to give, little dependent children? They had no money to tithe! Finally they came to the missionary and suggested what they could sacrifice in order to have some offering. It was the best part of their Christmas treat. Each year the missionary was accustomed to hire a camel and on this lordly beast the pastor and two of the men, representing the Wise Men of old, came riding into the compound to distribute the simple gifts. The girls asked that this time the cost of the camel hire be allowed for their Thank Offering, and so they shared in the joy of giving. Imagine the real satisfaction of that Christmas in the Roorkee school: not so much excitement, but a deep rejoicing!

A few India Christians were talking about Tithing. One said: "I know how it is," and began to illustrate. He took grains of rice and began to count them out; when he had counted out nine he stood looking at the one grain remaining in his hand and his eyes filled with tears as he repeated over and over, "Shame, shame! Is it right that I should have nine grains and give Him only one when He has done so much for me?"

We have a record of a busy man who did not have much time to read literature on Tithing or anything else. He was not interested in Tithing, but his wife believed in it and tried to convert her

husband to the principle. She kept a little choice literature on Tithing lying handy where he would pick it up when he came in to dinner.

By and by the leaven began to work, and one night he came in and laid down eight hundred dollars, which, he said, was his tithe of his year's business. His wife was well informed about missionary work, and suggested that he take the support of a missionary in Africa.

That was the first step; but now that man is looking up every old atlas and geography at hand to find out more about that part of Africa where his missionary is stationed; he is reading news fresh from the field and is greatly interested in the sermons his pastor is preaching on missions. "Where your treasure is, there will your heart be also." It is not hard to interest a man in missions who has a thousand dollars invested in the subject. The wife did not stop at this victory but wrote a friendly note to the official board and sent a package of Tithing cards. Many of the men signed up as tithers.

That woman is now head of the Tithing department of the church with all the group leaders and stewardship assistants under her care, and Tithing is becoming a part of the creed of the church.

Thanksgiving Day in Algiers

"The children Moslems? No, Christians!

"They had had their money back out of their boxes. The box could hold it again Thanksgiving Day! The night before they had demanded it—'All I have,' said one. 'Not so,' answered the mission-

ary. 'If you give all you will have nothing left for anything else.' The child's eyes had brightened suddenly. 'Is my money all my very own?' she had asked. 'Certainly,' was the reply. Surely it was. Then the child had said triumphantly, 'All I have I give to Jesus.'

"They sat round the bright homelike room, ten of them, all dressed in gala clothes, a veritable garden of animated flowers. The little old colored basket lay on the table and the assistants and missionaries, all dressed, too, in their best, came in and sat down among them. Every one gave some special reason for which she 'gave thanks to the God and Father of us all.' 'I thank God for bringing me here,' said one; 'I thank Him because I know Jesus,' said another. And 'I because we are all here again this Thanksgiving Day,' said a third with her dark eyes on the sweet face of one four-year-old darling whom we had nearly lost a few months before.

"Then came the practical Thanksgiving and they rose one by one and dropped their money into the little consecrated basket. The ladies came first, putting in paper, then came the gifts of the children. One realized it was indeed gifts of love for blessings received, the serious, intent faces showed their absorption in this act of worship, practical, and in nearly ever case sacrificial. Sometimes it was silver, now and again paper, more often one caught the chill gleam of copper.

"Sometimes the gift was thrown into the basket, showing the abandon of the giving. Often it was laid in reverently with a loving graciousness, and once or twice the brown fingers let it go slowly as if 'giving cost much to the giver.' But we noticed that the child who gave all cast it in triumphantly with flushed face and shining far-seeing eyes. We wondered what vision she had caught and would have asked her had it not been for the thought that

young souls have a right to secret visions with which outsiders may not meddle.

"We believe that even dull, monotonous work was changed that day into something gleaming with light, for the joy of giving had struck a colorful note in our hearts, and our Moslem children had been blessed again as they sought to bless others by their giving of their own.

"The money went to a lonely outpost in India and none ever regretted that the boxes were left lighter, or even empty. One remark only was overheard. It was a sleepy young voice saying:

"'How shall we get more to give?'"—*Emily Smith.*

One of our Secretaries heard of a man in the west who was known to be Tithing his corn while it stood yet in the field. It seemed worth investigating. She writes: "When we reached the home we learned that the farmer was in the field. We stopped in the road and took a picture of the most beautiful corn field we had ever seen. This steward of the Lord was getting his harvest into the barn. When told what we came for he was plainly embarrassed. However, finding us sympathetic he related how he and 'mother' had decided years ago to take God at His word and had *systematically* brought the tithe into the storehouse. We noted some especially full and large shocks which seemed to be set aside for some purpose. We asked why. Mr. S. led us over to them and reverently said: 'These are God's rows.' When he saw that we understood with the heart, he said: 'Come and look at the husked

ears. *There is not a nubbin there!'* His face had a rare look on it. Mr. Mc., a neighbor, remarked to us later: 'He has got something which is worth having. I guess his Tithing business is the cause for it.'"

In a New England city a man and his sister started out in business with very small capital but they took as their firm name AAA and Co. The company, though it is not known generally, stands for the Lord Jesus Christ. Nothing has been done in that firm that would not meet with His approval. It is a joy to record that the promise has been fulfilled and that the two human members of the firm are able to give most generously their consecrated tithe.

Marion Harland is so well known among us as a writer that her experience will be of unusual interest. For years she gave, as so many have done, as much as she thought she could to church work and in answer to other calls. When she heard of the Tithing system she shrugged it off by putting it on the old dispensation, but finally a pamphlet by Dr. Cushman, *A Catechism of Christian Stewardship,* woke her up. She determined to try it for three months to see how it worked. So when the next money came in she took out one-tenth and put it in a drawer. She writes that at first it seemed hard to develop the habit; that one-tenth looked so large, but before a month had passed the comfort of the system be-

gan to make itself felt, and she goes on: "Until I tried it I could never have believed the beautiful sense of freedom I experienced from Tithing. To have the money at hand when a call came was a totally new sensation. The way in which it accumulated was another astonishing thing. I had never supposed the tithe could increase like that. The fact that I have never kept a systematic record of my gifts prevents my ascertaining if I am bestowing more or less than used to be my habit. That is not the point under consideration. *The great gain I felt I have won is in peace of mind.* I do not mean only in sense of a duty fulfilled and a command obeyed. These two have their effect but the cessation of worry and the relief from frequent taxing decisions as to how much I can contribute stand out more than all besides."

"And the work of righteousness shall be peace, and the effect of righteousness quietness, and assurance forever."

The Love Gift

The most precious gift by a woman of her possessions recorded in our Holy Book is that of the alabaster box. Down through the ages the fragrance of this costly gift comes to us still. We can imagine the beauty of the alabaster container, carved with the tracery of leaf and fern, of the delicate patterns so beloved by Oriental craftsmen. We can picture how it was treasured in a little niche in the wall, its loveliness first carefully wrapped in an embroidered cloth, then covered with another to keep it from all soil or harm. We can think of the fragrant mixture within, the oil of myrrh, of cassia, of spikenard, the

balm from Gilead and the aloes "out of the ivory palaces" until it had the "savor" of a good ointment. We can imagine how the woman's eyes often turned lovingly toward the hiding place of her treasure; how rich she felt to have such a source of joy in her possession, until the day when there came into her heart a love greater than anything she had ever known, and she hastened with her precious possession to pour out its richness on her Master's feet until the fragrance thereof filled the house.

To-day women delight in fragrant essences. We spend millions of dollars each year on perfumes in delight for the senses. (It is stated that the business is the fourth largest industry in the United States! A business man in the trade has recently published the fact that at a moderate estimate two hundred and sixty millions was spent last year in the United States alone for cosmetics, while another authority asserts that perfume was purchased to the extent of a million and a quarter of dollars for *every day of business of the year!*) Our use of this delight is not wrong except as carried to excess. Did not God give to the flowers their exquisite odors for our delight? It is natural for us, debarred by climatic conditions from the enjoyment of this pleasure for six months of the year, to conserve these fragrances, but like other good things, the use of it must be right. We remember how the Wise Men brought their symbolic gifts, not only in gold and the myrrh, but the aromatic frankincense. Let us recall the name which the Chinese gave to their tithe. With their charming figurative mode of expression they have named it "fragrant money."

There are alabaster boxes of beauty and joy treasured among us. Has the time not come for them to be broken in love gifts and Thank Offerings? Only we do not give a love gift to a person to whom we owe something. We first pay our acknowledged

debts before we pour out real adoration. Having set aside a tithe according to the command of the Owner of all, our minds will be open to see the opportunities for the love gift, for the Thank Offering out of what He gives us to use at our pleasure. Then the breaking of the alabaster box at the feet of our Lord Christ will be a joy unalloyed.

Thank you, China, for your beautiful name for our tithe:

"Fragrant Money!"

APPENDIX

Texts on Stewardship

Deuteronomy 14:22: "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year."

Nehemiah 10:35: "And to bring the first fruits of our ground and the first fruits of all fruit of trees, year by year unto the house of the Lord.

"And that we should bring the first fruits of our dough, and our offerings and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God."

Leviticus 27:30: "And all the tithes of the land whether of the seed of the land, or of the fruit of the tree, is the Lord's. It is holy unto the Lord."

Proverbs 3:9: "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new oil."

Second Chronicles 31:5: "And as soon as the commandment came abroad the children of Israel brought in abundance the first fruits of corn, wine, oil, and honey and of all the increase of the field; and the tithe of all things brought they in abundantly.

"And concerning the children of Israel and Judea that dwelt in the cities of Judea, they all also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord, their God, and laid them by heaps.

"And when Hezekiah and the Princess came and saw the heaps, they blessed the Lord, and his people Israel.

"Then Hezekiah questioned the priests and

Azariah, the chief priest, answered and said, 'Since the people began to bring the offerings into the house of the Lord, we have had enough to eat and have had left plenty; for the Lord hath blessed his people and that which is left is this great store.'"

Matthew 5:17: "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill.

"For verily I say unto you, 'Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.'"

Malachi 3:8: "Will a man rob God? Yet ye have robbed me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings."

Malachi 3:10: "Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it."

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